THE

BRITISH CRITIC,

For JUNE, 1809.

Omnes ſibi uſurpant ſcribendi officium quod paucorum eſt. Unus hoc correptus malo multos inficit; unde indies creſcit ægrotantium numerus. PETRARCH.

Every one aſſumes the office of a writer, for which few only are fit. A ſingle perſon ſeized by this diſorder infects many; and thus complaint is always ſpreading.

ART. I. *Outlines of Mineralogy. By J. Kidd, M. D. and Profeſſor of Chemiſtry in the Univerſity of Oxford.* Two Vols. 8vo. pp. 255 and 227, beſides an Introduction of 39, and an Appendix of 39 pages. Oxford. Parker and Bliſs. 1809.

DR. KIDD dedicates his work, in the language of grateful friendſhip, to the learned Dean of Weſtminſter, under whom he received his ſchool education. In the preface, which follows the dedication, he ſtates the object of the preſent publication; namely, to give a conciſe yet comprehenſive view of the general hiſtory of Mineralogy. Allowing that after ſo many recent publications on the ſubject, little of original information can be expected in his preſent work, he mentions the two authors from whom he has derived the moſt general aſſiſtance: theſe are the Abbé Haüy, who, he thinks, gives the

moſt ſyſtematic and clear account of minerals; and M. Brougniart, whoſe work is the moſt comprehenſive.

"The diviſion," he ſays, "of the ſubject is comprehended under four general heads, which treat reſpectively of Earthy, Saline, Inflammable, and Metallic Subſtances; in the order obſerved by Mr. Kirwan in his Elements of Mineralogy. To theſe is added an Appendix, containing an account of ſeveral compound rocks, &c. which, though they are properly claſſed under the head of earthy ſubſtances, ſeem to admit of a ſeparate conſideration.

"In the arrangement of individual minerals I have occaſionally deviated from the plan adopted by Mr. Kirwan, either in conſequence of ſubſequent improvements in the ſcience, or becauſe I have thought the order of the ſubject required it." P. vi.

The contents of the firſt volume, beſides the preface, are, an Introduction, and the firſt diviſion of Minerals; namely, the Earthy Subſtances.

The Introduction is divided into two parts, the firſt of which treats of Geology; the ſecond contains a general deſcription of the more remarkable characters and properties of Minerals. The firſt part, which occupies not more than 28 pages, muſt be conſidered as an elegant, conciſe, and comprehenſive geological eſſay. It commences by deſcribing the appearances at the ſurface, as well as in the internal parts of the terraqueous globe which we inhabit, as far as human exertion has been able to penetrate; briefly deſcribing the various directions, extent, and formation of the ſtrata of rock, or of ſeparate ſtone, or of ſand, &c. which have been generally obſerved in mining; alſo explaining the origin and the meanings of their various names, ſuch as the *primitive* and *ſecondary ſtrata*, *beds*, or *courſes*; the *veins*; *alluvial heaps of pebbles*; *faults or ſlips of ſtrata*, &c. And to thoſe deſcriptions the author annexes the following obſervations.

"The ſeveral phenomena," he ſays, "which I have been attempting to deſcribe occur ſo frequently, and are ſo much connected with the operations of mining, as to render the knowledge of them important in a practical point of view. They are at the ſame time ſo ſtriking in themſelves, that even the moſt ſimple and uninformed minds are naturally led to the conſideration of their cauſe. It is not wonderful therefore that men of cultivated genius have attempted to explain what all are ſo forcibly led to contemplate; and hence thoſe numerous theories of the earth, or ſyſtems of geology, which have been publiſhed within the laſt two centuries. And it is ſtill leſs wonderful, conſidering that the fabrication of a world cannot be expected to come within the ſcope of human conception, that theſe ſyſtems ſhould be inconſiſtent,

conſiſtent, not only with each other, but in themſelves. On this account it would ſcarcely be neceſſary to dwell longer upon them: but as the ſubject of geology was originally diſcuſſed in conſequence of its connection with particular paſſages of the Bible; and as arguments have ſometimes been drawn from it, the tendency of which was to invalidate the authority of ſcripture, it will not perhaps be uſeleſs to give a ſhort outline of ſome of theſe theories. For, from the contradictory opinions contained in them we may be taught, with how much caution we ought to ſpeculate on a ſubject in which there ſeems to be ſo little reaſon for the expectation, not only of proof, but even of probable conjecture: and may derive this ſatisfaction, that though we cannot always reconcile particular appearances to the literal interpretation of ſcripture, we need not fear any repreſentations that may be made from ſuch grounds againſt its authenticity. Nor need our inability to reconcile thoſe appearances at all weaken our belief in ſcripture: for happily its credibility reſts on higher grounds than our explanation of natural phenomena; and therefore it is as conſonant with philoſophy as religion to ſuppoſe that the taſk is beyond rather than contrary to reaſon." P. xi.

The author then proceeds to deſcribe, in a compendious manner, the principal ſyſtematic theories that have been advanced in explanation of the phenomena relative to the formation of the globe; and the authors of thoſe theories are Burnet, Deſcartes, Whiſton, Woodward, Buffon, Kirwan, and laſtly Hutton, whoſe theory he thinks much more philoſophical than any other; nevertheleſs he points out the difficulties with which this theory is attended. He does the ſame thing alſo with the other theories.

The ſecond part of the Introduction treats of the characters by which mineral ſubſtances may be individually diſtinguiſhed; and theſe principally are, their degree of fuſibility, their hardneſs, phoſphoreſcence, electricity, their refractive power with reſpect to the rays of light, their ſpecific gravity, their cryſtalline form, and their chemical characters, or the reſults of their chemical analyſis. A ſhort explanation of the methods of examining thoſe particulars concludes the Introduction. From thoſe explanations we ſelect the following on cryſtallization, as an elegant and perſpicuous ſpecimen.

"The cryſtalline forms under which individual minerals occur are various, and may be conſidered as one of their moſt important characters.

"Every mineral ſubſtance, perhaps, if placed under particular circumſtances, is capable by a peculiar arrangement of its particles of aſſuming a regular and appropriate form; and as this

effect was firſt obſerved in the ſubſtance known by the name of rock cryſtal, the term cryſtal was extended to every other ſubſtance poſſeſſing an analogous regularity in its form; even though it wanted that icy appearance and tranſparency, which belong to the rock cryſtal, and which gave riſe to the term itſelf.

"If minerals could always be made to cryſtallize under preciſely the ſame circumſtances, there is good ground for ſuppoſing that thoſe of the ſame nature would always aſſume the ſame form: for it is poſſible in a great many inſtances by carefully placing different ſolutions of the ſame ſubſtance in as ſimilar circumſtances as poſſible, to obtain from all proportionally ſimilar cryſtals; and as the ſame ſimilarity continues, in repeating the proceſs whatever number of times, it is clear that there is in thoſe ſubſtances a diſpoſition to aſſume one particular form in preference to all others. But as the leaſt variation in the circumſtances will produce a correſponding variation in the form, it is alſo clear that the variation in the form of cryſtals may be infinite.

"Hence there muſt neceſſarily be a difficulty, where the ſame ſubſtance preſents itſelf under a great variety of forms, of determining the particular form which the ſubſtance would aſſume when placed under the moſt favourable circumſtances for arranging its particles according to the laws of its nature.

"This form may generally be diſcovered by mechanical diviſion; and in many cryſtallized ſubſtances the eye is capable of perceiving that a diviſion may be effected in ſome directions much more eaſily than in others. Suppoſing therefore you were to take any one of the varieties of a cryſtallized ſubſtance, and forcing the edge of a knife in thoſe directions where there was leaſt reſiſtance, were to continue to make freſh and parallel ſections, a ſolid figure would at laſt be extracted of a different ſhape from the original or any of the intermediate forms; and this figure would remain unaltered, except with reſpect to its ſize, though the diviſion were carried to the furtheſt point. In cutting off, for inſtance, the ſolid angles of a cubic cryſtal of fluor ſpar, you firſt obtain eight new triangular ſurfaces; and if you continue the diviſion in the parallel of theſe planes you ultimately obtain an octohedron, which is the primitive form of fluor ſpar. A ſimilar nucleus may be extracted from every cryſtallized variety of the ſame ſubſtance; and hence this is called the primitive form.

"By the means which have juſt been deſcribed, all the varieties of all kinds of cryſtals, with a few exceptions, have been reſolved into ſix primitive forms, which are,

"The parallelepiped, either cubic or rhomboidal.

"The octohedron.

"The tetrahedron.

"The regular hexhedral priſm.

"The dodecahedron, having twelve equal and ſimilar rhomboidal ſurfaces.

" The dodecahedron, conſiſting of two regular ſix-ſided pyramids applied baſe to baſe; or having twelve triangular ſurfaces.

" As the primitive form is the ſame in all the varieties of cryſtals of the ſame ſubſtance, the correſponding angles muſt be ſimilar in every inſtance: and the identity of the form may often be better eſtabliſhed by meaſuring the angle than from an inſpection of the whole ſubſtance. Thus two rhomboids may differ ſo little from each other, that the perception of the difference may be loſt to the eye under common circumſtances; but may readily be detected by actual meaſurement: for which purpoſe an inſtrument, called from the circumſtance a goniometer, has been invented.

" Having arrived at the primitive form of any cryſtal, in moſt inſtances the diviſion may be continued in the parallels of the ſame planes to any extent; but in no other direction: this diviſion conſequently does not alter the form. But ſome primitive forms are diviſible in planes that are not parallel to their ſurfaces; and, when this is the caſe, a ſolid figure is extracted which differs from the primitive form of the cryſtal to which it belongs. M. Haüy calls this the 'integrant molecule.'

" The forms of the integrant molecule are three: the tetrahedron, the triangular priſm, and the parallelepiped: and it ſeems probable that every cryſtal is made up of a vaſt number of theſe integrant molecules: and that the different varieties of cryſtals have been produced by a variation in the arrangement of theſe.

" This ſuppoſition may be illuſtrated by taking a great number of ſmall cubes, for inſtance, and ſo arranging them as to form a larger cube, or an octohedron, or any other form; which may be eaſily effected. Such a proceſs may be traced by the eye in many cryſtals; particularly in thoſe of fluor ſpar. All thoſe cryſtals which are variations of the primitive form are called *ſecondary*; but this with reference to form merely: for in their chemical compoſition they are exactly the ſame.

" The term ſecondary has, however, been applied to certain cryſtallizations poſſeſſing a form not belonging to the nature of their ſubſtance. Theſe are alſo called, and with more propriety, pſeudo-morphic cryſtals; and appear to have been formed by a depoſition of the particles of the pſeudo-cryſtal, either immediately on the ſurface, or in the mould of the cryſtal of ſome other ſubſtance. Suppoſe, for inſtance, a quantity of any plaſtic ſubſtance were to be moulded on a natural cryſtal; and, the cryſtal being removed, a quantity of wax were to be poured into the mould, it is evident that the wax would thus acquire the form of a ſubſtance differing very much from itſelf in quality.

" Sometimes the confuſion produced in the proceſs of cryſtallization is ſo great that the cryſtallized form is to the ſenſes entirely loſt: as when cryſtals become lenticular, and loſe the character ſo diſtinctive of their nature, namely, their termination in ſtraight lines bounding plane ſurfaces; or when they are ſo

cloſely and intricately aggregated as to give rather a regularity and peculiarity of internal ſtructure, than of external form." P. xxxiv.

The earthy minerals, which are deſcribed in the firſt volume are arranged under the following principal titles, which might be called the genera by other writers; (for this author makes no uſe of the words claſs, or genus, or ſpecies;) viz. Lime, Marbles and Limeſtones, Limeſtones, Stalactitic Carbonate of Lime, Cryſtallized Carbonate of Lime, Sulphate of Lime, Fluate of Lime, Phoſphate of Lime, Arſeniate of Lime, Strontian, Baryt, Magneſia, Zircone, Glucine, Alumine, and Silex.

Each of thoſe general heads comprehends the neceſſary ſubdiviſions; thus, for inſtance, under Sulphate of Lime there are arranged, Gypſum of Montmartre, Granular Gypſum, Compact Earthy Gypſum, Farinaceous Gypſum, Fibrous Gypſum, Selenite, Obſervations on Gypſum, and Anhydrous Sulphate of Lime.

With reſpect to the deſcriptions of the individual minerals, we find, upon the whole, ample reaſon to remain ſatisfied. They are neither prolix nor defective; which are the faults frequently committed by writers on the ſubject of mineralogy. Dr. Kidd, in the firſt place, ſtates the principal ſynonyms of each mineral, and when practicable, explains the origin or the meanings of thoſe names. Then proceeds to deſcribe their more ſtriking characters; the reſults of their chemical analyſis; and laſtly, their general hiſtory, together with the means of diſtinguiſhing them from other minerals that reſemble them in appearance.

Thoſe particulars have been ſelected from the works of different authors; but they have been ſelected with judgment, and, in ſeveral inſtances, have been ſupplied by the author's own obſervations; forming a regular and diſtinct collection of mineralogical facts. After theſe general remarks, in a work of this kind, we can only tranſcribe two or three ſpecimens, by way of conveying to our readers ſome idea of the ſtyle, and of the diſpoſition of the materials; and this we ſhall now ſubjoin.

"BARYT.

"The natural hiſtory of baryt correſponds very cloſely with that of the ſtrontian. Its name is derived from its great ſpecific gravity.

"CARBONATE OF BARYT.

"*Witherite;* from the name of Dr. Withering, who firſt diſcovered it.

"Hardneſs

" Hardneſs nearly the ſame as that of carbonate of ſtrontian.
" Specific gravity 4,3.
" Primitive form not aſcertained.

Baryt	74,5
Carbonic Acid .	25,5
	100,0 *Vauq.*

" Carbonate of baryt has a violent emetic property, and ſometimes acts as a direct poiſon. In Cumberland it is often employed for the purpoſe of deſtroying rats. It is met with in a lead mine at Angleſark in Lancaſhire, accompanied by ſulphate of baryt. Specimens frequently occur containing both ſubſtances: the ſulphate is the whiter and more tranſparent of the two.

" The diſtinctive marks between carbonate of baryt and carbonate of ſtrontian have been deſcribed under the head of the latter ſubſtance.

" M. Haüy ſays that fifteen grains of the carbonate of baryt of Angleſark killed a dog, on which the experiment was made, a few hours after it had been received into the ſtomach: but that the ſame doſe of an artificial carbonate, prepared from a natural ſulphate of baryt, in another dog only produced vomiting.

" SULPHATE OF BARYT.

" This ſubſtance occurs both in an earthy and a cryſtallized form. It is ſometimes uſed as a flux for metallic ores.

" *Earthy Sulphate of Baryt.*

" *Cawk*; of the Derbyſhire miners.

" Earthy ſulphate of baryt is not met with in many places. In Derbyſhire it is very common, and is the matrix of many of the minerals of that diſtrict.

" *Cryſtallized Sulphate of Baryt.*

" *Heavy Spar* and *Baroſelenite*; from its great ſpecific gravity and occaſional reſemblance to Selenite.
" Hardneſs nearly the ſame as that of ſulphate of ſtrontian.
" Has a double refracting power.
" Specific gravity varies from 4,29 to 4,47.
" Primitive form, a four-ſided priſm at right angles with its baſe; which is a parallelogram with angles of $101^d\ 32'$ and $78^d\ 28'$. Theſe angles almoſt correſpond with thoſe of the primitive cryſtal of the carbonate of lime.

Baryt	67,2
Sulphuric Acid . .	32,8
	100,0 *Dr. Withering.*

" A very common form of cryſtallized ſulphate of baryt is tabular, with bevilled edges. The cryſtals radiate from the

matrix containing them, but in planes nearly parallel: where they unite, they often become opaque; and ſometimes, the reſt of the cryſtal being tranſparent, the edges alone are opaque.

" Sulphate of baryt is ſometimes found inveſting galena, and fluor ſpar, in hemiſpherical groups, conſiſting of delicate lenticular cryſtals cloſely aggregated.

" There is a variety of ſulphate of baryt met with near Freyberg, called *ſtangen-ſpath* (bar-ſtone). It conſiſts of faſciculi of ſmall bars or priſms, which are linked together by ſmaller priſms running between them nearly at right angles.

" The diſtinctive marks between ſulphate of baryt and carbonate of baryt, and alſo carbonate and ſulphate of ſtrontian, have been already given. Many of the varieties reſemble carbonate of lead, but the latter is very eaſily reduced to a metallic ſtate by the blowpipe.

" *Bologna Stone.*

" Met with in a grey argillaceous marl in Monte Paterno, near Bologna.

Sulphate of Baryt . .	62
Silex	16
Alumine	14,15
Sulphate of Lime . .	6
	98,15

Ann. de Chem. 1788.

" The form of this ſubſtance is ſometimes irregularly rounded, ſometimes lenticular. The ſtructure is laminated, yet has at the ſame time a fibrous and radiated appearance: its luſtre much reſembles that of the common corundum.

" This mineral, if calcined, pulverized, and made into cakes, acquires a phoſphoreſcent property by expoſure to light: the phoſphoreſcence is viſible upon ſimply taking it into a dark place. This is the preparation known in chemiſtry by the name of phoſphorus of Bologna." Vol. I. p. 86.

" ZIRCONE.

" This earth is ſo named from one of its natural compounds, the zircon or jargon of Ceylon; the only ſubſtance, with the exception of the gem called the hyacinth, in which it has yet been diſcovered.

" The minerals of this genus are tranſparent, and variouſly coloured.

" In hardneſs they ſcarcely exceed quartz.

" Infuſible, but loſe their colour by fire.

" Have a remarkably ſtrong double refracting power.

" Specific gravity about 4,4.

" Primitive form, an octohedron; each face of which is an iſoſceles triangle. The ordinary form of the cryſtals is a quadrangular priſm terminated by a four-ſided pyramid.

" They

"They may be diſtinguiſhed from other gems by their inferior degree of hardneſs; and by their ſtrong double refracting power.

"*Zircon of Ceylon.*

"*Jargon*, or *Mock Diamond.* The term jargon has been given to ſuch colourleſs gems as, when cut and poliſhed, are liable, from their luſtre, to be miſtaken for the diamond: it has uſually been applied more particularly to the ſubſtance in queſtion.

Zircone . . .	69
Silex	26,50
Oxyd of Iron .	0,50
	96,00 *Klapr.*

"The zircon of Ceylon is found, together with cryſtals of the ruby, ſpinell, tourmaline, &c. in the ſand of the rivers which have their ſource in the high mountains, ſituated towards the centre of the iſland.

"It occurs in the form of ſmall flat colourleſs particles, not unlike pieces of thin glaſs with the angles and edges ſlightly rounded. It is much uſed for the purpoſe of jewelling watches.

"Next to the ſpinell it is the gem moſt frequently met with in the rivers of Ceylon.

"*Hyacinth.*

Hyacinth of Ceylon.		*of Norway*		*of Expailly.*
Zircone . . .	70,0	66	. . .	65
Silex	25,0	31	. . .	33
Oxyd of iron .	0,5	2	. . .	1
	95,5 *Klapr.*	99 *Vauq.*		99 *Klapr.*

"The hyacinth of modern mineralogy is commonly of a deep golden or amber colour; and may perhaps be the chryſolite of the ancients: for its colour is much more appropriate to a ſubſtance ſo denominated, than that of the modern chryſolite; and is equally far removed from the colour of a gem which we may ſuppoſe the ancients to have denominated a hyacinth. By the above analyſes it appears that the hyacinth and the jargon belong to the ſame genus, and differ from all other minerals in containing an earthy ſubſtance peculiar to themſelves.

"Many ſubſtances, however, are called hyacinths by the jewellers, from a mere reſemblance in colour: thus the Oriental hyacinth, ſo called from its great degree of hardneſs, is a variety of the ruby: the hyacinths of Compoſtella are cryſtals of quartz, coloured by red oxyd of iron.

The Norway hyacinth is met with, very diſtinctly cryſtallized, in a rock compoſed of reddiſh coloured felſpar and hornblende.

"The

"The hyacinth of Eſpailly is found in the ſands of a rivulet, which runs among volcanic rocks, near Puy in Velay: ſmall ſapphires are found in the ſame ſituation." Vol. I. p. 124.

Dr. K. has omitted to mention one of the newly-diſcovered earths; but with reſpect to this, he ſays in his preface,

"One of the newly diſcovered earths, and ſome of the newly diſcovered metals, I have thought myſelf juſtified in altogether omitting; becauſe they at preſent are of ſuch very rare occurrence."

In the deſcription of the tourmaline, page 234, this author ſays,

"The number of the faces is different in the two pyramids; and that which has the ſmalleſt number acquires by heat the negative reſinous electricity; the other, the poſitive or vitreous; hence the former repels, the latter attracts light bodies."

The laſt aſſertion is erroneous; for either extremity will attract ſmall bodies. It ought to have been ſaid, that if one extremity attracts a given electrified body, the other extremity will repel it.

The principal deviations from the order of other writers, which are contained in the preſent work, are as follow: The jargon and the hyacinth, which were ranked among the ſiliceous minerals, are here deſcribed under the general name of Zircone, or Jargonia; this earth having been found to form the principal ingredient in thoſe ſtones; for the zirgon of Ceylon contains 69, and the hyacinth contains about 70 per cent. of it. For the ſame reaſon the emerald and the beryl have been removed from the Siliceous to the Glucine diviſion. The ſapphire and its varieties, the ſpinal ruby, and the topaz, have likewiſe been removed from the ſiliceous denomination, and are placed under Alumine, becauſe this earth has been found to form the principal ingredient in their compoſition. For a ſimilar reaſon the chryſolite has been placed under the denomination of Magneſia, inſtead of Silex.

Though the garnet contains a greater proportion of ſiliceous than of any other earth, yet this author has placed it under the head of Alumine, and for this alteration he gives the following curious reaſon, viz. that by this means all the precious ſtones are brought together; for the other precious ſtones having been removed from the ſiliceous diviſion, the garnet alone remained under that head.

Felſpar, which uſed to be ranked amongſt the ſiliceous minerals,

minerals, has now been placed under the head of Alumine, "becauſe," this author ſays, "it appears certain that many natural varieties of clay are derived from the diſintegration of that mineral."

The ſecond volume deſcribes the other three diviſions of minerals; namely, the Saline, the Inflammable, and the Metallic Subſtances. Their principal ſubdiviſions are as follow:

Saline Substances.

Alkaline Salts,
Earthy Salts, and
Metallic Salts.

Inflammable Substances.

Sulphur,
The Diamond,
Amber,
Mellilite.

On the Conversion of Vegetable Matter into Coal.

Common Coal,
Plumbago,
Bitumen, and
Retinoſphaltum.

Metallic Substances.

Platina,
Gold,
Silver,
Quickſilver,
Copper,
Lead,
Tin,
Iron,
Zinc,
Antimony,
Arſenic,
Cobalt,
Biſmuth,
Nickel,
Manganeſe,
Molibdena,
Chrome,
Tellurium,
Uranium,
Titanium, and
Tungſten.

The Appendix at the end of this ſecond volume deſcribes the following compound rocks, ſtones, &c.

APPENDIX.

Rocks.

Granite,
Gneiſs,
Micaceus Schiſtus,
Porphyry,
Baſalt,
Baſalt of the Giant's Cauſeway and of Staffa,
Ferrilite,
Trapp,
Grünſtein,
Pebble Stone,
Sand Stones,
Siliceous Pebbles,
Tripoli,
Lava,
Puzzolana,
Rapillo Nero,
Traſs or Terras,
Clinkſtone,

Clinkſtone, Pumice, and
Amygdaloid, Obſidian.
Sienite,

To the deſcription of ſaline ſubſtances this author prefixes the following obſervations.

"A ſaline ſubſtance," he ſays, "according to the preſent acceptation of the term, conſiſts of an alkali, or earth, or metallic oxyd, chemically combined with any acid. This definition therefore includes almoſt all the natural forms of lime, ſtrontian, and baryt; which differ however ſo materially, in their general characters and relations, from the minerals commonly denominated ſalts, and correſpond ſo cloſely with earths, that I have thought it convenient to claſs them with the latter ſubſtances.

"The term ſalt in the preſent inſtance is reſtricted to thoſe varieties which are remarkable for their taſte and ſolubility in water: but of theſe there are only a few that can with propriety be introduced into a ſyſtem of mineralogy; and ſtrictly ſpeaking, perhaps only one, which is common ſalt. This occurs in regular ſtrata: the reſt of thoſe ſalts which are uſually admitted into mineralogical ſyſtems appear to be merely the reſult of the decompoſition and alteration of other minerals; and might more properly, had not cuſtom determined otherwiſe, form a part of the hiſtory of thoſe ſubſtances from which they are derived." Vol. II. p. 1.

In deſcribing thoſe ſaline ſubſtances this author takes no notice of Mr. Davy's recent diſcoveries, which have demonſtrated the compound nature of the alkalies; but he mentions them as ſimple elementary bodies, without any further obſervation *. Thus, for inſtance, the conſtituent principles of common ſalt, or muriate of ſoda, he ſimply ſays, are,

Soda	38,88
Muriatic acid . .	53,
Water	8,12
	100,00

The following accounts are tranſcribed as ſpecimens of the ſtyle. The diamond, which has been juſtly placed amongſt the inflammables, is ſatisfactorily deſcribed in the following manner.

"THE DIAMOND.

"*Adamas*; of Pliny, and other natural hiſtorians: but the term is occaſionally applied to iron and other hard ſubſtances.

"*Opalus and Pæderos*; of Pliny?

"It is the hardeſt ſubſtance in nature.

* Probably this part of the work was printed before theſe diſcoveries were fully publiſhed.

"It

" It acquires the vitreous or poſitive electricity by friction.
" When pulverized it is of a grey or blackiſh colour.
" It is entirely diſſipated by combuſtion.
" It is met with of various colours; pink, orange, yellow, green, blue and blackiſh.
" Specific gravity varies from 3,51 to 3,55.
" Primitive form, the regular octohedron.
" By abſorption of oxygen it is entirely converted into carbonic acid gas, or fixed air.

" Some mineralogiſts ſtill claſs the diamond among the precious ſtones, on account of its general external characters: but as it may be entirely diſſipated by expoſure to the joint action of heat and air, and affords the ſame product as the combuſtion of charcoal, it is now very generally conſidered as an inflammable body; and the pureſt form of carbon, or the baſe of coaly matter in general.

" I ſhall beg leave to tranſcribe the paſſages which ſeem to render it probable that the *opalus* and its variety the *pæderos* of Pliny are applicable to the diamond of the preſent day.

" Speaking of beryls he ſays, ' plurimum ab iis differunt *opali*, ſmaragdis tamen cedentes. India ſola et horum eſt mater. Eſt in iis carbunculi tenuior ignis, eſt amethyſti fulgens purpura, eſt ſmaragdi virens mare; et cuncta pariter incredibili mixtura lucentia *.' So far the deſcription is perhaps as applicable to the opal as the diamond: but in ſpeaking of the ſize of the ſubſtance he is deſcribing he ſays, ' Magnitudo nucem avellanam æquat, inſigni apud nos hiſtoria;' which he then relates: but this deſcription ſeems applicable to a ſubſtance in an inſulated ſtate, in which the diamond is often found, or at leaſt may be readily obtained; rather than to a ſubſtance ſo interwoven with and inſeparable from its matrix as the opal. But the ſtrongeſt preſumption in favour of the opinion above advanced, ariſes from what follows; where he is ſpeaking of the adulterated forms of the ſubſtance in queſtion, and deſcribing the means of detecting theſe: ' Experimentum in ſole *tantum*. *Falſis* enim *contra radios* libratis, digito ac pollice, unus atque idem tranſlucet color in ſe conſumptus. *Veri* fulgor ſubinde *variat*, et plus huc illucque *ſpargit*, et fulgor lucis *in digitos funditur*. Hanc gemmam propter eximiam gratiam plerique appellavere *pæderota* †.'

" The method of examining the ſubſtance by holding it between the finger and thumb, againſt the ſun's rays; the uniform tranſparency of the ſpurious gem; the varying and ſcattered luſtre of the true gem, deſcribed as impinging againſt the fingers of the perſon holding it; all theſe characters ſeem ſo cloſely applicable to the diamond, and the diamond alone, that I think they may be admitted as deſcriptive of that gem.

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* Nat. Hiſt. lib. xxxvii. † Ibid.

" The

"The Grand Duke of Tuſcany was the firſt perſon who aſcertained that the diamond might be diſſipated by the joint action of heat and air: his experiments were conducted at Florence, in the year 1694, by means of a burning-glaſs. The Emperor Francis I. repeated the ſame experiment on the diamond, making uſe of the heat of a furnace: the experiment was made at Vienna; and here alſo the diamonds employed on the occaſion were entirely diſſipated by the action of the fire.

"But before the experiments of either of theſe princes, Sir Iſaac Newton having obſerved that the refractive power of tranſparent ſubſtances was, in general, in proportion to their denſity; but that of ſubſtances of equal denſity thoſe which were inflammable poſſeſſed the refractive power in a higher degree than thoſe which were not; concluded, from a compariſon of the denſity and refractive power of the diamond, that it contained an inflammable principle. From the ſame mode of reaſoning he drew the ſame concluſion reſpecting the nature of water. Theſe opinions have ſince been fully confirmed: with reſpect to the diamond, by the experiments above related; and, apparently, with reſpect to water by the experiments of M. Lavoiſier.

"According to Tavernier, diamonds are found in the veins of a ſandſtone in the Carnatic. M. Haüy ſays that they are found in Golconda, and other diſtricts of that part of Aſia, irregularly imbedded in an ochry earth, of a yellow, orange, or red colour; at the foot of high mountains, conſiſting in part of quartz.

"About the year 1730, diamonds were diſcovered in Brazil; in an ochry earth, not unlike that in which they are found in India.

"Some of the natural cryſtals of the diamond have convex ſurfaces, or even approach to a ſpheroidal form: but this is the natural form of the cryſtal, and not the effect of attrition. Diamonds indeed can but rarely acquire a rounded or pebble form: becauſe, being harder than all other ſubſtances, they cannot be rounded except by mutual attrition, and they ſeldom are accumulated in ſufficient abundance for this.

"The unpoliſhed diamond may be diſtinguiſhed from the varieties of ſapphire, from the hyacinth, and from quartz, &c. in acquiring the vitreous or poſitive electricity by friction; whereas thoſe ſubſtances acquire the reſinous or negative: from the ſpinell, by its ſuperior hardneſs." Vol. I. p. 31.

The article Iron, amongſt the metallic minerals, in this ſecond volume, is peculiarly well drawn. It contains, among other particulars relative to that moſt uſeful metal, an account of the great maſſes of native iron which have been found within theſe thirty or forty years, and likewiſe an account of the nature of thoſe ſtones, which have been ſaid

ſaid to have fallen from the ſky; for in them particles of native, or metallic iron, are diſcoverable by bare inſpection. But the deſcription of that article is rather too long to be inſerted in this review. We ſhall now only add one more ſpecimen from the Appendix, and with it we ſhall conclude our account of this very uſeful work on Mineralogy.

"*Lava.*

"According to Mr. Kirwan this term is derived from the Gothic word *lauffen*, to run.

"Lava often reſembles porous baſalt; but it is impoſſible to define a lava accurately, becauſe not only different volcanoes, but even the ſame volcanoes, produce different lavas at different times; the internal fire perhaps taking different directions, and acting on dfferent ſubſtances.

"Many lavas affect the magnetic needle.

"A lava analyſed by Bergman gave the following reſults:

Silex	49
Alumine	35
Lime	4
Oxyd of Iron . . .	12
	100

"Many dark-coloured lavas become white, in conſequence of the neighbourhood of acid ſulphureous vapours; for theſe, acting on the iron and clay contained in the lavas, form ſulphate of alumine and of iron; which being afterwards waſhed away, the lava remains white. Some lavas are naturally white. Lavas often undergo a concentric diſintegration after the manner of ſome whinſtones. Dolomieu ſays that he has ſeen, in the ruins of ancient Rome, blocks of granite and porphyry undergoing a ſimilar diſintegration from the action of the weather.

"Almoſt all lavas undergo diſintegration by expoſure to air; but the time required for this effect is very different in different inſtances. Some are decompoſed in an age or two: ſome, not under a thouſand years. Hence many occaſions of falſe judgment have ariſen with reſpect to the length of time employed in the accumulation of ſoils that have been formed by the diſintegration of lava. This obſervation, which Dolomieu firſt made, has been confirmed by Spallanzani and others: and Spallanzani expoſes the errors which Brydone and Count Borch fell into relative to the age of the earth, by computing from the depth of ſoil which had been accumulated from diſintegrated lava; the proceſs advancing by no fixed ratio. Thus Count Borch mentions a lava which flowed in the year 1329, on which ſoil had accumulated to the depth of eight inches; while on the other hand Spallanzani mentions a lava which ruſhed into the ſea in the year 1320, but ſtill preſerves in every part its hardneſs and ſterility.

"Thoſe

"Thoſe lavas which are the lighteſt and leaſt vitrified, and at the ſame time contain the greateſt proportion of alumine and oxyd of iron, are the moſt eaſily diſintegrated: and where the proportions of the conſtituent parts of a diſintegrated lava are ſuch, as to be capable of retaining a juſt proportion of moiſture for the longeſt time, the fertility of the reſulting ſoil is greateſt. Nothing can be more fertile than the fields of Catana, and all the baſe of Etna.

"The lava of Veſuvius is uſed in paving the ſtreets of Naples; and according to Winkelman the ſtreets of ancient Rome were probably paved with the ſame ſubſtance.

"Volcanic eruptions do not invariably produce lava." Appendix, p. 31.

ART. II. *Zeal without Innovation; or the preſent State of Religion and Morals conſidered; with a View to the Diſpoſitions and Meaſures required for its Improvement. To which is ſubjoined an Addreſs to young Clergymen; intended to guard them againſt ſome prevalent Errors.* 8vo. 378 pp. 7s. 6d. Rivingtons and Hatchard. 1809.

THE ſubject of this work is of the higheſt importance; and the author has treated it with conſiderable ability, and, as it appears to us, with the beſt intentions. We were at firſt ſomewhat alarmed by the ſtreſs which, in his preface, he ſeems to lay on the circumſtance of the church's *eſtabliſhment*, as if her principal claim to veneration aroſe from her alliance or incorporation with the ſtate. It is doubtleſs a ground of much thankfulneſs, that, in England, the ſociety of Chriſtians, which indiſputably bears the neareſt reſemblance to the churches founded by the Apoſtles, in the various countries in which they preached, conſtitutes *that church* which is eſtabliſhed by the legiſlature; but the church of England has higher claims to the veneration and attachment of her children than any which ſhe can derive from laws enacted by men.

The church of Chriſt exiſted in great purity for three hundred years, before ſhe was protected any where by the civil magiſtrate; in that ſtate, adherence to her communion was a religious duty, even when it expoſed her ſons to the rage of perſecution; and it might be well to inculcate on the people of England, that the governors of our church, beſides their *legal* authority, have the *ſame rights* with thoſe whom

whom the Hebrew converts were enjoined * to "obey as office-bearers who had rule over them, and watched for their ſouls." Theſe rights would continue though the church of England were laid proſtrate in the duſt; and were the people thoroughly convinced of this, ſuch conviction would operate much more powerfully to prevent what this author calls *Separatiſm*, and juſtly deplores, than the claims to obedience which the church derives *ſolely* from the ſtate. *Such* claims and rights may be tranſferred by the legiſlature from one ſect or ſociety to another, as they have repeatedly been, in Scotland for inſtance; but the rights and claims which the church derives from Chriſt and the Apoſtles no human legiſlature can either give or take away. With the Eraſtian notions, which we are afraid prevail too generally at preſent, men may think themſelves well employed when they are labouring to withdraw the affections of the people from the church which is *now* eſtabliſhed by law; becauſe the ſect for which they wiſh to make way, were it once eſtabliſhed, would be poſſeſſed of all the authority and claims to obedience which *they* acknowledge in the apoſtolical church of England; and, as in civil ſo in eccleſiaſtical revolutions, they may ſuppoſe the *temporary evils* of *ſeparation* and *diſaffection* excuſable in the ſight of God, for the ſake of that *greater permanent good* which they are intended to accompliſh. No ſuch ſuppoſition as this can be made by thoſe who think juſtly of the conſtitution of the church, and believe all the articles of the Nicene Creed. They may indeed imagine, that there are defects in our eccleſiaſtical conſtitution, which it is within the compaſs of legiſlative authority to remedy; but they cannot ſuppoſe that any human legiſlature can authorize them to ſeparate from a church, "to which, in the beginning, the Lord added daily ſuch as ſhould be ſaved," and to unite with a very different ſociety, which can have *no rights* that are not derived from the ſtate alone.

But though this author ſeems not to have exactly the ſame notions of the "one catholic and apoſtolic church" that we have, he yet places in a ſtriking point of view the evils of Separatiſm. However pure the doctrines of the ſeparatiſts may be at firſt, he juſtly obſerves, that the kind of ſeparation which is now ſpreading through the kingdom has in itſelf no proviſion for the permanency of truth.

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* Heb. xiii. 17.

"Separatiſm has no fixed or perpetual character: what it is at preſent, we may by attentive obſervation be able to pronounce; but no human foreſight can aſcertain what it will be hereafter. Though now in its numerous chapels the ſoundeſt doctrine ſhould be heard, we have no ſecurity that they will not become the ſchools of hereſy. Here if the licentious teacher get a footing, he moulds the whole ſyſtem of miniſtration to his views; not a prayer, not a pſalm, not a formulary of any kind but in this caſe will become the vehicle of error." P. 19.

This is not poſſible in the church of England, in which the great truths of our holy religion are all interwoven with the liturgical ſervice, which every clergyman is obliged to read; and with the ſentiments of which the people may compare the ſentiments of his ſermons, and report his deviations to his eccleſiaſtical ſuperiors. Yet ſeparatiſm is daily increaſing; though, as this author juſtly adds, it is, from its conſtitution, as hoſtile to monarchy in the ſtate as to epiſcopacy in the church; and although it is chiefly propagated by ignorance and preſumption. What a ſtate of things have we before us!

"Illiterateneſs, meanneſs, queſtionable (no) authority, attended by crowded auditories; and learning, reſpectability, and regular appointment, lecturing to empty pews. The conventicle of a preaching mechanic overflowing; the pariſh church almoſt without a congregation. A kind of worſhip in which ignorance and aſſurance often preſide, preferred to that chaſte as well as evangelical ſervice, which deſcended to us from men illuſtrious both for learning and piety. To ſee the ſucceſſors of our reformers * fallen into the deſertion of the common people, and to perceive withal *who they are* that carry the day, is ſurely an affecting ſight, and calls for very ſerious enquiry into its cauſe, and how ſo ſad a reverſe may be remedied." P. 26.

The author derives this growth of ſeparatiſm from three cauſes, of which we doubt not but each operates in part. It is impoſſible, as he juſtly and candidly obſerves, for the greateſt human vigilance to keep worldly-minded men entirely out of the church. *Theſe*, conſidering their profeſſion merely as the means of procuring a livelihood, appear lukewarm and indifferent in the diſcharge of their clerical duties; and break through the decorum and reſtraints of their character, at the very time that they are declaiming perhaps with

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* He might have added—"and of the apoſtles." *Rev.*

outrageous

outrageous zeal againſt ſome novel ſect, to the growth of which their own conduct may have contributed more than any thing elſe. Such clergymen (of whom we truſt that the number is not great) diſguſt the people, and drive them to the conventicle; and this is the firſt cauſe to which this author attributes the rapid and wide-ſpread growth of ſeparatiſm.

The ſecond is the inſufficient number of epiſcopal churches and chapels, in places of increaſed population, where not "a tenth part of the inhabitants being able to obtain ſeats in the pariſh church, or to be attended in ſickneſs or trouble by her miniſters, ſuch of them as have any ſenſe of religion naturally fall into the hands of non-conforming teachers."

But to neither of theſe circumſtances, ſays the author, can we aſcribe the increaſe of ſeparatiſts ſo much as to the earneſtneſs of their preachers; and this, which he conſiders as the moſt powerful cauſe of ſeparation, it is the object of the work before us to remove, by exciting a counteracting earneſtneſs amongſt the regular clergy.

"We muſt have earneſtneſs accompanied with evident good ſenſe; earneſtneſs aſſociated with reſpectable endowments; earneſtneſs without harſhneſs, without rudeneſs, without violence. It muſt be an earneſtneſs free from all ſectarian bias, all innovating propenſity, and above all, from the *appearance* as well as the exiſtence of that contemptible vanity which aims at obtaining followers. P. 39.

Such earneſtneſs may certainly be productive of much good; but we doubt whether, while the regular clergy ſhall continue to declare unto thoſe committed to their paſtoral care "all the counſel of God"—and eſpecially while they ſhall preach that "faith without works is dead"—it will counteract the ſpirit which has gone abroad into the world, or put a ſtop to the growth of ſeparatiſm. The author of this volume thinks that it will; and therefore recommends to his brethren, as an example worthy of imitation, the earneſtneſs of that claſs of clergymen who call themſelves Evangelical Miniſters. He ſolemnly profeſſes that he belongs not to that body, though they occaſionally admit him into their pulpits, as he rejoices to ſee ſuch of them as exhibit no appearance of ſectarian peculiarity, in that of which he has the charge; but when he expreſſes himſelf in this manner, does he not betray a culpable ignorance of the conſtitution of that church for which he profeſſes ſuch veneration?

No clergyman, who is able to perform his own duty, is indeed under any *obligation* to admit into his pulpit any other clergyman who has not been ſent for the purpoſe of preaching

there by the biſhop of the diocese; but he who *refuſes* his pulpit to a clergyman who is in communion with the diocesan, and aſſigns *as the reaſon* of ſuch refuſal, that the ſaid clergyman belongs not to the claſs which has aſſumed to itſelf the denomination of *evangelical*, unqueſtionably renders himſelf a ſchismatic; and, as ſuch, would, in the primitive church, have been ſuſpended from his office. Such, however, it would appear, is the practice of our *evangelical* brethren; though we have not heard that theſe men have any objection to occupy the pulpits of thoſe whom they repreſent as *not* evangelical; and to preach in direct oppoſition to the doctrine which they believe to be commonly preached there.

This author, very properly, expreſſes his diſapprobation of the conduct of many of thoſe men, and eſpecially their aſſumption of ſuch titles as *The Serious Clergy*, *The Evangelical Clergy*, *The True Churchmen*, &c.; but he contends that ſome of them, whoſe way of expreſſing themſelves on theological ſubjects is leſs accurate than could be wiſhed, poſſeſs the vital ſpirit of that religion which others may know how to ſtate in preciſer terms. Of this we have not the ſmalleſt doubt; but though ſuch men may be excellent *Chriſtians*, they cannot be ſafe *teachers* of Chriſtianity; ſince it is unqueſtionable, that what is not preciſely and accurately expreſſed is very liable to be miſunderſtood, and will always be underſtood by ignorance and depravity in the ſenſe moſt favourable to prevailing propenſities.

He labours likewiſe ſtrenuouſly to prove, that the evangelical miniſters are not all Calviniſts; and that the generality of thoſe who are of that ſchool but rarely bring forward their ſentiments reſpecting the decrees of God.

"Genuine Chriſtianity, as conſiſting in faith, repentance, heavenly-mindedneſs, and other practical points, both parties," he ſays, "are endeavouring to promote; and they give each other credit for having *that* at heart. So they reſpect and they pity each other. The Anti-Calviniſts (among the evangelical clergy) believe the Calviniſts to have a truly Chriſtian mind, but warped by a theological ſyſtem; the latter conſider the former as uſeful inſtruments of gathering God's elect, but as having ſomething yet to learn with reſpect to the Goſpel.——————Both are accuſed of being preachers of the doctrine of predeſtination. But the true ſtate of things is this: the one hold not the doctrine, and the other are not always enforcing it.————————

The ſtatement here made reſpecting pulpit inſtruction is the faithful report of one who has long been on a ſtation of obſervation. The writer of it has occaſionally heard all the better-known

preachers involved in the charge of enforcing the doctrine of predeſtination, who have appeared within the laſt twenty-five years; and here ſolemnly declares, that he is not able to recollect more than *one* inſtance of his having heard any of them take that doctrine for a ſubject of a diſcourſe. He has often indeed had occaſion to obſerve, as any one a little acquainted with theological controverſy might have perceived (though it probably would have eſcaped others) that the preacher held the Calviniſtic opinion on that point." Pp. 55 and 56.

Would Calviniſts keep to themſelves their notions of God's decrees, we ſhould be as far as any men can be from objecting to ſuch notions, though we cannot adopt them. The church herſelf evidently allows her ſons to hold either ſide of this long-agitated queſtion, provided that "all diſputes on it be ſhut up in God's promiſes, as they be generally ſet forth to us in the holy Scriptures,"— — — —and provided neither party, to the excluſion of the other, "put its own ſenſe or comment to be the meaning of the article*;" but *we* have not been fortunate enough to meet with many Calviniſts poſſeſſed of this moderation. The writer of the preſent article is a clergyman, as well as the author of the book before him; and though he does not much aſſociate with Calviniſts, becauſe they induſtriouſly avoid him, he is ſurrounded by clergymen of that ſchool, *all* of whom, he is aſſured, introduce the ſubject of the divine decrees into *every ſermon which they preach*; and *ſome* of whom he has *heard* introduce it moſt impertinently into common converſation, attributing the moſt trifling events to God's eternal decree! Such converſation and ſuch preaching cannot, he thinks, do good, and may be productive of great evil; but to "thoſe of the Calviniſtic perſuaſion, who are diſtinguiſhed only by preaching much on the perſon and work of the Redeemer; on the inſufficiency of our natural powers; on the neceſſity of the Holy Spirit's influence; on the worthleſſneſs of mere formal religion; on faith, on love to God, and on ſpirituality of mind," he is perſuaded that not himſelf only, but the whole corps to which he belongs, will cordially give the right hand of fellowſhip; provided that care be taken, when treating of theſe topics, to make uſe of language that is not ambiguous. This, we are afraid, is not always done; for the preſent author admits, that the evangelical Calviniſts may "ſeem, to *ſuperficial* or *impatient readers*,

* See th Royal Declaration prefixed to the Articles of Religion.

to maintain that a child of God ſhall be ſaved, notwithſtanding he fall into many ſins;" and if to *readers*, ſurely to *hearers*, three-fourths of whom in every church are *ſuperficial*, whilſt none of them has it in his power to exerciſe there that patience which may be exerciſed in reading.

We very readily grant, that it is not in this crude and unqualified way that intelligent Calviniſts maintain the certainty of the future happineſs of a child of God; and that "according to their views, the *faith* and *holineſs* of the people of God are included with their final happineſs, in the decree of election;" but this refined view of election, which verges towards the philoſophical doctrine of *neceſſity*, if it be not identified with it, the illiterate vulgar never can be made to comprehend; and therefore on their minds it can produce no ſalutary effects. A Calviniſt may be a true ſon of the church of England and a good Chriſtian; and we have known very pious Chriſtians who profeſſed themſelves *philoſophical neceſſarians*; but ſurely the effect of either doctrine, if it have any effect on thoſe who cannot reconcile the freedom of human volition with an unconditional decree, or with a chain of neceſſary events, in which that volition makes a link, muſt be to render them regardleſs of their actions, from a conviction that if they are to be ſaved at all—if they have been from eternity elected by God, they ſhall be neceſſitated to do whatever is requiſite to their ſalvation, without any violent exertion of their own.

The author indeed ſays, (p. 63.) that "of the difficulties ſo often referred to on this ſubject, religioniſts among the lower orders have very little feeling. On the doctrine of predeſtination, for inſtance, let them but be perſuaded of their having the marks of God's elect, and they are ſatisfied; their own ſafety is their only concern on this head." That this is true of the greater part of Calviniſts among the lower orders may be granted; but it cannot be granted of them all. While ſome have been driven to the commiſſion of *ſuicide* by this doctrine perpetually preached to them, others reſt ſatisfied with very equivocal marks of their election; and it is needleſs to add, that the ſtate of both is in the higheſt degree dangerous.

The diſtinction which the preſent author ſeems inclined to make between ſupralapſarian and ſublapſarian Calviniſm we have long thought, with ſome of the moſt enlightened Calviniſts * of the age, to be very frivolous; nor have we,

* See our 23d vol. p. 287.

among

among our Calviniſtic acquaintances, found any evidence of that humility which he thinks, we know not why, the natural fruit of faith in unconditional election. There is ſurely no humility in the language of Mr. Overton, when he ſtigmatizes ſome of our moſt eminent divines with the opprobrious appellation of *dry-nurſes of the church*, or in that of the anonymous preſbyter, who, under pretence of vindicating the church of England, attacks the Biſhop of Lincoln with irony and contempt. Calvin himſelf was never thought humble, nor was there any humility diſplayed by the Synod of Dort in their treatment of the remonſtrants. In this country where even yet the Calviniſts conſtitute a comparatively ſmall number, they may conduct themſelves with ſome humility; but we believe it will be found, that wherever they have conſtituted the majority they have treated all who differed from them with the greateſt arrogance. Even Biſhop Horſley in his laſt charge, to which this author can occaſionally appeal, and which certainly diſplays no rooted antipathy to Calviniſm, ſays, (p. 24.) that "the greateſt fault of the Calviniſts has been their want of charity for thoſe who differ from them;" a want which, it appears to us, can be occaſioned only by ſpiritual pride, which permits not him who is ſubject to it to "think others better than himſelf *."

But though we have made theſe remarks on ſome paſſages in this author's ſection on the Calviniſtic doctrine of election, our readers muſt not ſuppoſe that we diſapprove that ſection on the whole. So far indeed is this from being the caſe, that we have met with nothing on the ſubject which more completely diſplays the genuine ſpirit of Chriſtianity; and we regret that our limits will not permit us to extract the concluſion of that ſection, extending from the 68th to the 75th page; for were what is there ſtated duly attended to, we think that all preaching and all controverſy on this moſt difficult ſubject would ſoon be baniſhed from the church.

We cannot ſay that we think ſo favourably of what this author teaches on the ſubject of juſtification. His own opinion is probably juſt; but we do not think his language always accurate; and for his objections to Mr. Archdeacon Pott's doctrine on the ſubject we perceive no foundation †. He ſeems likewiſe (but of this we are not certain) to think, that if man *could* fulfil the divine law he might *merit* heaven;

* Philip. Chap. ii. ver. 3.

† See our 24th vol. p. 194.

but this is in itself so great an absurdity that we are unwilling to charge any one with maintaining it who has attentively read his Bible. At no period was eternal life promised as the reward of obedience to the moral law or the precepts of natural religion; though such obedience is necessary to make mankind *meet* to be partakers of the inheritance of the saints in light, which, under the first as well as the second covenant, they were to inherit by the free grace of God.

The section on the necessity of *a change of heart* is admirable, both in language and in sentiment, and on the whole, that which details the practices of the Puritans is entitled to the same character. Of the groundless objections made by those men to the constitution and ceremonies of our church we have not read a more faithful or candid account; but the author is surely mistaken when he supposes that none of the evangelical ministers of the present day resemble the ancient Puritans.

"Is there," he asks, "any publication of their's that impugns the doctrine of the church of England, or that attacks a single ceremony in her form of worship? Is there in the churches in which they officiate any act of non-conformity to be seen? ——————Can there be produced any formal attempt, or even any intimated wishes on their part, to have the hierarchy altered; the present state of patronage disturbed; or any change made in the constitution of our church?" Pp. 125, 126.

To these questions, so far as they respect the author's friends, it is very possible that answers in the negative must be given; but if Mr. Rowland Hill be an evangelical minister of the church of England, (and such we believe he calls himself,) he has surely impugned the doctrine of that church, and exhibited, in the places in which he officiates, many acts of non-conformity. The anonymous presbyter too, when, in his pretended vindication of the church of England, he talks with hesitation of the *salvability of infants*, and expressly affirms, that baptism really seals unto the day of redemption *only such infants* as "God hath *chosen out of mankind*, according to his eternal purpose, and grace given them in Christ Jesus before the world began *," undoubtedly impugns the doctrine of the church; for she affirms, with uncommon solemnity, that "it is certain by God's word, that the children which are baptised, dying before they commit actual sin, are undoubtedly saved." The church declares,

* See Brit, Crit. vol. 22, pp. 29, 30.

in

in the plaineſt terms, that "the offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for *all the ſins of the whole world*, both original and actual;" but many of thoſe who call themſelves evangelical miniſters contend with earneſtneſs that the offering of Chriſt once made is a propitiation and ſatisfaction *only* for the ſins *of the elect;* and do not ſuch men impugn the doctrines of the church of England? We beg leave likewiſe to aſk, whether Dr. Haweis's connections with ſome of the miſſionary ſocieties; and, if report ſay true, his preaching in a diſſenting chapel, and even aſſiſting at a diſſenting ordination; not to mention the practices of Dr. Hawker, and others whom we forbear to name, becauſe we chooſe not to become accuſers, be not acts of non-conformity? and whether the avidity with which the admirers of evangelical preaching purchaſe the advowſons of livings do not indicate a wiſh to have the preſent ſtate of patronage changed?

We are perfectly aware, that the author of this book means not to apologize for practices ſo irregular as thoſe of Dr. Haweis, and that with ſuch men he has no connection; that he would neither give up his pulpit to the doctor, nor occupy—except by the command of the dioceſan—the doctor's pulpit himſelf; but have his evangelical friends—thoſe with whom he has ſo much intercourſe—renounced all connection with the Rector of All-Saints, Aldwinkle? Do they, or do they not, acknowledge him to be one of the evangelical miniſters of the eſtabliſhed church? On the anſwer, which can with truth be given to theſe queſtions, it will very much depend whether the evangelical clergy are entitled to the high character, which is given to the majority of them in the volume before us.

This author next makes ſome remarks on the different modes of preaching which have prevailed, ſince the reformation, in the church of England. Theſe ſeem to be, on the whole, candid and juſt; but his apology for the evangelical miniſters ſhunning the ſociety of their adjacent brethren, and forming aſſociations, among themſelves, of members reſiding at a diſtance from each other, is by no means ſatisfactory; nor does he in fact appear to approve of ſuch aſſociations himſelf. It is indeed impoſſible for any reflecting lover of order to approve of them; for, granting that the objects for which they were firſt formed were as pure and praiſe-worthy as this author wiſhes his readers to believe, what he ſays of ſeparatiſm is true of ſuch aſſociations:—"They have in themſelves no proviſion for the permanency of thoſe objects;" and proof, we believe, could eaſily be brought

brought that the leaders of ſome of them (for in all aſſociations there are men who lead the reſt) have ſent, into ſuch pariſhes as were ſuppoſed not to have the goſpel preached to them in purity, miſſionaries to do clandeſtinely what, in the language of the party, is called *a little good;*—in other words, to go from houſe to houſe, and excite prejudices in the minds of illiterate people againſt the doctrines which they were taught in their pariſh church. Such was certainly the caſe, ſome twelve or fourteen years ago, in the neighbourhood of Leiceſter; but what is now the practice there the preſent writer has no means of aſcertaining.

We need not, however, dwell on this part of their conduct; for the author himſelf admits, that many of them are enthuſiaſts, who miſrepreſent the great body of the clergy, and affirm that the goſpel is not preached but by themſelves; that ſome of them are vain, and court popularity by the baſeſt arts, attempting even *humour* in the pulpit; and that they have not always judgment ſufficiently diſcriminating to adapt the topics of their diſcourſes to their audience. He contends, however, and we doubt not with truth on his ſide, that there are among them men of ſound minds, lovers of order, and attached to the conſtitution of the eſtabliſhed church; and theſe, he thinks, ought to be encouraged and brought forward by their eccleſiaſtical ſuperiors, as likely to rouſe a ſlumbering public by the earneſtneſs of their preaching, and their diligence in all the duties of their office. Pains, however, he ſays, ſhould be taken to aſcertain whether they have any ſectarian propenſities, and whether they perpetually inculcate any particular dogma of deep diſcuſſion from the pulpit; for he is perfectly aware of the danger that might enſue from preferring men hoſtile to the government and rites of the eſtabliſhed church, and of the miſchief that muſt be produced by controverſial ſermons on predeſtination, &c. addreſſed to an illiterate audience. He therefore recommends both to Calviniſts and Anti-Calviniſts to keep out of view, when they are in the pulpit, or converſing with uninformed perſons, the peculiarities of their reſpective ſyſtems, and to have no other rivalſhip with each other than who ſhall moſt earneſtly preach Chriſt crucified; the inſufficiency of our natural powers to work out our own ſalvation; the neceſſity of divine grace; and that without poſſeſſing faith, which worketh by love, we cannot be ſaved. He likewiſe inſiſts much on the importance of catechizing youth, viſiting the ſick, and comforting the afflicted; points out, with great modeſty, the duties more particularly incumbent on the various orders of clergy in the church, as well

to thoſe who are without, as to thoſe who are within her pale; and intreats that difference of opinion about abſtruſe points of ſpeculation may no longer prevent the co-operation of all ſerious Chriſtians in the promotion of practical good.

"Let men of oppoſite ſentiments on religion hail the appearance of any ſerious endeavours to do good, in which it is *evident that no objectionable deſign is concealed.* Let not the Calviniſt view with diſdain any aſſociation formed for a moral purpoſe, becauſe compoſed of men of Arminian ſentiments; nor the Anti-Calviniſt look with contempt on ſuch an inſtitution, becauſe its members have, on points with which the inſtitution has nothing to do, opinions which differ from his own. Let not any ſeriouſly-intended book be thought ſlightly of, becauſe its author appears to the reader not to be ſtrictly orthodox in every particular." P. 201.

There is much good ſenſe and candour in theſe remarks, as well as in his deſcription of *the true church of England paſtor;* in his obſervations on the duties of nobles, magiſtrates, ſenators, and every order of men in ſociety, from the higheſt to the loweſt; in the importance which he attributes to the general diffuſion of a ſpirit of devotion; and in his earneſt addreſs to young clergymen and candidates for holy orders. In that addreſs there are the juſteſt obſervations on the *principles*, the *conduct*, the *preaching*, and the *entireneſs* or conſiſtency of *character* which ought to be maintained by the clergy; together with cautions in relation to *neglect* or *ill-treatment* which they may experience from thoſe whoſe temporal as well as ſpiritual intereſts they have laboured to promote. It is indeed a diſcourſe which any biſhop on the bench might with credit to himſelf have delivered to his clergy; a diſcourſe, in which we have found nothing ſuperfluous or reprehenſible, and but one thing wanting to give it all the perfection of which ſuch addreſſes are ſuſceptible.

To uſe the words of Biſhop Horſley, he ſhould have exhorted the younger clergy

"To take frequent occaſion, in their diſcourſes from the pulpit, to inſtruct the people in the origin, the nature, and the privileges of that ſociety which is called the church; to ſet forth to them how much it is the duty of every member of the church to hold the unity of the ſpirit in the bond of peace, and the guilt that is incurred by ſeparations of communion."

This might be eaſily done from the New Teſtament, illuſtrated by the writings of the primitive church, without giving

giving to the diſcourſe a controverſial form, or directly attacking the preſbyterian and independent ſchemes; and were it ſo done occaſionally in ſermons, and more frequently in the catechizing of youth, it would prove, under God, the beſt ſecurity of our truly apoſtolical church againſt the ſpirit of that ſeparatiſm which this author ſo juſtly deplores.

On the whole, we have read this work with great pleaſure, and recommend it with earneſtneſs to all who do us the honour to conſider our opinion as of value. We do not indeed think ſo favourably of Calviniſm as the author ſeems to do, nor will our experience permit us to expect from the diſciples of that ſchool the truly Chriſtian ſpirit and moderation that he has found among them; but we heartily agree with him, that ſuch as really poſſeſs that ſpirit may prove faithful and uſeful miniſters of the united church of England and Ireland. The author therefore has no cauſe to be diſſatisfied, as he ſays he is, with the attempt which he has made to put an end to thoſe diſſenſions which have ſo long diſturbed the peace of the church; for if his work be read with the ſpirit in which it appears to us to have been written, the attempt cannot fail to be in a great degree ſuccesſful.

ART. III. *A Supplement to the Practical Seamanſhip* *; *containing, I. Obſervations on the preſent Conſtruction of Ships, with an Account of the four-maſted Veſſel,* TRANSIT. *II. Obſervations on the Log and Line, with a Deſcription of various Inſtruments for meaſuring a Ship's Way. III. Obſervations on Marine Surveying. IV. On the Principles and Deſcription of an Optical Inſtrument applicable to the Menſuration of Diſtances. V. Mode of applying the Height of a Veſſel's Maſt as a Baſe-line, to determine the Diſtances of Objects ſituated within the Circle of the ſenſible Horizon, as viewed from the Maſt-Head. VI. Deſcription of an Eye-Shade, for the Uſe of weak-ſighted People, who ſuffer, as they walk, from the ſtrong Light and Heat which is reflected from a light coloured Soil; together with an Account of a Reading-Tube, in lieu of Spectacles, With an Appendix. By Richard*

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* See Vol. X. p. 449.

Hall

Hall Gower, Author of the Practical Seamanship. 8vo. pp. 208. 6s. Mawman. 1807.

THIS author commences the first of the six articles that are contained in this Supplement, by making some new and pertinent remarks on the usual mode of rigging ships. He observes, that while the endeavours of nautical men and ship-builders have been directed to the hull, with a view of expediting the motion of a vessel through the water, the rigging has remained unaltered, and perhaps unexamined, during a long period. He shows that the present mode of rigging with masts of immense weight and height, is productive of various inconveniences, and, in certain cases, of very serious evils. This statement is followed by a particular enumeration of remarkable disadvantages.

These considerations induced Mr. G. to devise means of correcting, or of entirely removing, such inconveniences; and accordingly he soon formed a plan for a new vessel, which having been built and used, was found to answer admirably well. This vessel, which obtained the name of *Transit*, is described in the work with accuracy and perspicuity; and the description is illustrated by plates, for want of which it is not in our power to give our readers more than a slight idea of its peculiarities.

The hull of the Transit is considerably longer than the usual run of vessels in proportion to its breadth. Its proportion with respect to length and beam, rather exceeds five beams to its length at the water-edge. It has four masts, and is square rigged. In consequence of this construction the Transit was, on trial, found to possess various advantages in point of capacity, of expedition, of manœuvring, &c. which are stated at large in the work: and this statement is accompanied with journals of the Transit's voyages, especially a remarkable one from Lisbon, to which are added proper observations, and most favourable certificates.

In the second article or division of the work this author principally describes a log of his contrivance, for which he obtained a patent; but previous to the description, he endeavours to show the imperfections of other logs, and especially of the log and line now commonly used at sea. He first enumerates, and then enlarges upon, those imperfections.

Mr. Gower's patent log and its parts are delineated in a variety of figures, and a full explanation of the whole is contained in this second article; to which are added, practical directions for the various uses of the instrument.

The

The moving part of this log is a ſpiral of four vanes or leaves; each vane being a ſpiral curve paſſing through a quarter of a circle in a certain length. Thoſe leaves are fixed to an axis, which is cauſed to turn round by the motion of the inſtrument through the water; and it gives motion to certain wheels with an index, which regiſter the turns made by the axis in a given time. Now as the inſtrument is dragged through the water, the revolutions of the axis with the ſpiral vanes are more or leſs numerous in proportion as the veſſel, and the inſtrument which is faſtened to it, move ſwifter or ſlower through the water, whence the ſhip's velocity is determined.

This is not the only machine in which rotatory motion has been applied for the purpoſe of meaſuring a ſhip's run through the water; but as far as we are informed, ſuch machines, though often propoſed and actually uſed, have ſtill been laid aſide, while the common ſimple log and line have remained in uſe. The inconveniences which uſually attend thoſe machines are a conſiderable expence, and an almoſt inſuperable difficulty of keeping them long in order, ſo that they may perform alike in ſimilar circumſtances. In fact Mr. Gower himſelf, in page 133, where he ſpeaks of the preſervation of his patent log, ſays,

"As the accuracy of this inſtrument depends on ſuperior workmanſhip, it requires the moſt careful uſage. It ſhould be preſerved from ſevere blows; and, previouſly to its being put away for any length of time, as on coming into port, for inſtance, it will be highly neceſſary to place it in a body of freſh water for a while, to diſſolve the ſalt about it, and then to dry the inſtrument thoroughly, which will prevent the regiſter from being ſet faſt by ruſt. In this latter caſe, the regiſter-wheels muſt be ſeparated to clean them, by unſcrewing, firſt, the ſemicircular piece FF, fig. 2, which covers the teeth of the wheels; and by then taking out the center ſcrew K, which will allow the wheels to be lifted off their axis very readily."

The obſervations on marine ſurveying, which form the third article of the work, contain the deſcription of certain methods of determining a baſe-line, which may afterwards be uſed for the trigonometrical operations in ſurveys; and a ſimplification of a uſeful problem in marine ſurveying, viz. To determine the ſituation of a ſtation, by the admeaſurement of the two angles made by three objects, whoſe diſtance, and relative poſition, are accurately known.

The

The methods of determining a baſe line may, according to this author, be derived, 1ſt, From obſerving the latitudes of two places in the direction of the meridian of the place, whence the diſtance between the two places may be determined; 2dly, From the velocity of ſound emitted from fire-arms; 3dly, From the uſe of the above-mentioned patent log; and 4thly, From the known lengths of the maſts of certain boats. It is evident, however, upon the ſlighteſt conſideration, that all thoſe methods will furniſh very imperfect baſe lines; and ſuch indeed as may be recommended only in caſes of abſolute neceſſity, that is, when no better method can be put in practice.

The fourth article of the preſent work contains the deſcription of an optical inſtrument applicable to the menſuration of diſtances; but of this we cannot attempt to give our readers an adequate idea, for want of the plates in which its conſtruction and its application are exhibited.

In the fifth article this author ſhows how the known height of a maſt of a veſſel may be employed as a baſe line, whence diſtances, &c. may be meaſured by the trigonometrical methods.

The laſt article or ſection of the work deſcribes a ſhade for weak-ſighted people whoſe eyes cannot bear the reflection of light and heat from light-coloured ſoils. It conſiſts of a thin piece of light wood covered with green ſilk. It is arched on one ſide, and its other ſide is fitted to the ſhape of the human face. This ſhade is to be placed beneath the eyes, and is faſtened by means of ſtrings which go round the head.

An appendix of ſix pages, containing notes on various parts of the work, is at the end of the book.

The above-mentioned ſubjects are illuſtrated by a variety of figures, ſome of which are delineated upon plates, whilſt others are intermixed with the letter-preſs.

ART.

ART. IV. *The Madras School, or Elements of Tuition: comprising the Analyſis of an Experiment in Education, made at the Male Aſylum, Madras; with its Facts, Proofs, and Illuſtrations; to which are added, Extracts of Sermons preached at Lambeth; a Sketch of a national Inſtitution for training up the Children of the Poor; and a Specimen of the Mode of religious Inſtruction at the Royal Military Aſylum, Chelſea. By the Rev. Dr. Andrew Bell, F. A. S. F. R. S. Ed. Rector of Swanage, &c.* 8vo. 348 pp. 10s. 6d. Murray. 1808.

THIS is to be conſidered as a new work, rather than a republication or new edition of the author's "Analyſis of an Experiment on Education made at the Male Aſylum, Madras; and on that account, as well as the importance and curioſity of the ſubject is deſerving of a fuller notice than we can generally beſtow upon new or improved editions." It contains a diſtinct account of the advantages of that new mode of organizing a ſchool by which one preceptor is enabled to ſuperintend an almoſt indefinite number of pupils, and by which the progreſs of the ſcholar in acquiring the elements of learning is wonderfully accelerated as well as the coſt of his education greatly diminiſhed; a mode which it was reſerved for the preſent age to diſcover, and which the preſent writer ſeems with juſtice to claim as his own peculiar invention.

The ſubject of education has employed the ſkill of ſome of the brighteſt geniuſes from the ages of claſſical antiquity down to the preſent time; and indeed there are few ſubjects of more general importance to mankind. The moſt prominent diſtinction between the ſavage and the member of civilized ſociety is, that the one has knowledge, or has been educated; and the other has not; and according as the education of the cultivated man has been well or ill conducted will be his mental ſuperiority over the rude tenant of the foreſt. Men who have themſelves been educated are generally eager that their offſpring ſhould partake of the ſame bleſſing; and are frequently diſpoſed to aſſiſt in imparting it. They have arts to teach and knowledge to communicate: they have moral principles to inſtil; and have formed notions of their relation and obligations to ſuperior powers, which they are deſirous that their children alſo ſhould entertain: in this manner does their affection to their offſpring become warmer and more conſtant;

conſtant; ſo that the natural tenderneſs of the heart is greatly promoted by judicious education, as well as the developement of the mental powers.

On theſe, and many other accounts, it will readily be allowed that the attempt to place good education within the reach of the poor and the diſtreſſed, and at the ſame time to adapt it to the formation of uſeful and intelligent members of the community, is in the higheſt degree meritorious. This object, uſeful and important as it is, has ſcarcely at all entered into the contemplation of the moſt admired writers on education. Quintilian had nothing more in view than to direct the education of an accompliſhed orator, in which he had, in ſome meaſure, been anticipated by Cicero. The object of Milton's treatiſe on education is to combine the knowledge of nature, with moral and political ſcience, and the attainment of claſſical knowledge more completely than he ſuppoſed to be accompliſhed at any of our public ſeminaries. Mr. Locke, in his work on the ſame ſubject, profeſſes only two objects, 1ſt. To preſerve and ſtrengthen the bodily conſtitution; 2d. To inform the underſtanding with uſeful knowledge, and to cheriſh good diſpoſitions in the heart: and the ſame is the avowed purpoſe of the ſentimental Rouſſeau, who though vain, paradoxical, and whimſical, has by the charms of his genius and eloquence attracted a conſiderable degree of public attention, as a writer upon education.

The organization of a ſchool, ſo as to accompliſh the buſineſs of teaching with the greateſt poſſible ſaving of time and labour, and in the moſt beneficial manner for the pupils, is a ſubject which has been either altogether overlooked or handled in a very ſlight and ſuperficial manner by theſe authors, or by their fellow-labourers in this uſeful enquiry, down to the period of the inſtitution of the Madras School about twenty years ago. The inſtruction of the individual pupil, the ſubjects which it is moſt expedient he ſhould be taught, the queſtion whether education ſhould be public or private, are the topics by which the attention of former writers is completely engroſſed; and they ſeem in a degree aware of the very important conſequences which proceed from the internal arrangement and organization of the body to be taught; conſequences ſcarcely leſs important than thoſe which ariſe from the diſcipline, tactics, and ſubordination of the maſs of an army, taken in conjunction with the ſkill, ſcience and intrepidity of its officers, and principal commander.

We cannot but feel ourſelves forcibly impreſſed with the juſtneſs of a ſentiment, introduced into the ſermon preached at St. Mary's Lambeth, before the ſubſcribers to the Lambeth charity ſchool, of which an extract is introduced by the author into this volume; and which, though ſomewhat out of place, we ſhall here notice. "Machinery," he obſerves, "has been contrived for ſpinning twenty ſkeins of ſilk, and twenty hanks of cotton, where one was ſpun before; but no contrivance has been ſought for or deviſed, by which twenty children may be educated in moral and religious principles, with the ſame facility and at the ſame expence, as one was taught before. The fruits and flowers of our fields and gardens," he adds, "are multiplied and improved with great ſkill and labour; but the immortal ſpirits of our youths are ſuffered to languiſh and periſh for want of due culture, and chriſtian education." In order that we may contribute all in our power to the removal of this reproach, we ſhall proceed to ſtate briefly the leading principles of this improved ſyſtem of tuition, which as far as we ſee may be introduced by a judicious maſter into any ſeminary already exiſting, as well as into thoſe which are newly erected upon this expreſs model.

The eſſential characteriſtic of the ſyſtem is ſtated by Dr. Bell himſelf to be, "tuition by the ſcholars themſelves." Wherever this principle is adopted and duly executed, there, ſays he, is the ſyſtem of the Aſylum; and wherever this tuition by ſcholars does not take place, there is not the ſyſtem of the Aſylum, though all the ſubſidiary practices of that ſchool be adopted. It is by this ſyſtem, the tuition by the ſcholars themſelves, that the ſucceſs and economy of which it boaſts are to be attained: and wherever this ſyſtem is not adopted, let the proceſſes be what they may, the ſame ſucceſs and economy cannot, in a large ſeminary, be attained. The ſubſidiary practices, which are a part of the ſyſtem of very conſiderable value, conſiſt in the encouragement of emulation, order, and diligence in the pupils, ſo as almoſt entirely to ſuperſede the neceſſity of corporal puniſhments; and certain œconomical arrangements in the articles ſubſervient to writing, reading, and accounts.

The tuition by the pupils themſelves, the leading feature of Dr. Bell's ſyſtem, is accompliſhed as follows. The whole ſchool is divided into a competent number of forms or claſſes as uſual: each claſs is paired off into tutors and pupils, the ſuperior boys of each diviſion acting reſpectively as tutors to the inferior. It is the duty of the tutor to get his leſ-

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ſon along with his pupil, word by word; and thus he not only greatly facilitates the progreſs of his pupil, but more effectually learns his own leſſon, than if he had not to teach it to another; according to the approved maxim "Qui docet indoctos docet ſe." Each claſs is ſuperintended by a boy of approved diligence, under the character of an "aſſiſtant teacher," whoſe ſole employment is to inſtruct that claſs; to ſee that the tutors do their part; that they not only get their own leſſon, but aſſiſt and forward their pupils: and, under the teacher, hear the whole claſs, tutors and pupils, ſay the leſſons, which he has aſſiſted them in preparing. The ſtation of aſſiſtant teacher, ſays Dr. Bell, was an object of great emulation; diſtinctions fitted to take a ſtrong hold of the youthful mind, ſome local, ſome pecuniary, and ſome honorary, were conferred upon ſuch as performed their taſks with diligence, fidelity and ſucceſs; and the degradation conſequent upon miſconduct was deeply felt.

Immediately above the aſſiſtant teachers, rank the teachers, who have each the charge of one or more claſſes. Their buſineſs is to direct and guide their aſſiſtants; to hear the claſs ſay their leſſons, or ſuperintend the aſſiſtant while he hears them. It often happens that the aſſiſtant teacher proves himſelf fully equal to the entire charge of his claſs, in which caſe he is promoted to the rank of a teacher, and performs the double office of teacher and aſſiſtant. There were, ſays Dr. Bell, fourteen in all of theſe teachers and aſſiſtants, for two hundred boys, at the Aſylum, none of them leſs than ſeven, or more than fourteen years of age.

The remaining ſuperintendents of the ſchool, are an uſher, and ſub-uſher, if thought neceſſary, who are ſelected from the boys, and act under the ſchoolmaſter, the great ſpring that ſets in motion this complicated, but well-regulated machine. From his chair or deſk he overlooks the whole ſchool, and gives life and motion to all its members. He inſpects the claſſes one by one, encourages the diffident, repreſſes the forward, and beſtows juſt commendation upon the diligent and aſſiduous; he ſtimulates the ambitious, rouſes the indolent, and makes the idle beſtir themſelves. In ſhort, he is occupied wherever there is moſt occaſion for his ſervices; but he is rather employed in ſeeing others work than in working himſelf: the benefit of which is, that inſtead of being perpetually buſied, as at other ſchools, in hearing and inſtructing one or other of the claſſes, he has leiſure to ſee that the whole are employed as they ought, without any over fatiguing exertion to himſelf.

So great is the facility which this ſyſtem of organization imparts to the buſineſs of inſtruction, that Dr. Bell is of opinion that a ſingle ſchoolmaſter is competent to ſuperintend with effect the education of ſeveral thouſand ſcholars. Like other important diſcoveries, it ſeems to have been in a conſiderable degree the reſult of neceſſity. When Dr. Bell undertook the ſuperintendence of the Egmore Aſylum at Madras, he found not only that the boys were in general ſtubborn, vicious, and perverſe, but that thoſe who were ſelected to aſſiſt him in the capacity of uſhers were every way diſqualified for the taſk, by the habits they had contracted. He found it difficult beyond meaſure to new-model the minds of full-grown men; and where he ſucceeded in this arduous attempt, he had only fitted a man for a higher employment than that of aſſiſtant teacher in his ſchool; as he could then earn a much larger ſalary, on far eaſier terms. His ſucceſs, on the other hand, in training his young pupils in habits of ſtrict diſcipline and prompt obedience, exceeded his expectation, and confirmed and rivetted in his mind the ſuperiority of the method of conducting a ſchool through the medium of the ſcholars themſelves.

But the merit of Dr. Bell does not reſt ſolely on this important improvement in the organization of a ſchool. He was deſirous at the ſame time of training his pupils to habits of order, diligence, morality, and general good conduct, in a more complete manner than had been heretofore accompliſhed; and here too his praiſeworthy efforts ſeem to have been attended with very remarkable ſucceſs. The great engine by which he endeavours to hold ſway over the minds of his pupils, is Emulation; and to the full play of this powerful principle the inſtitutions of his ſchool are admirably adapted. If a boy holds a high rank in his claſs for ſome time, he has an option of being promoted to a ſuperior claſs, where if, in a few days, he riſes near the middle, he maintains a permanent footing; but if not, he muſt revert to his original claſs; while, on the other hand, if he ſinks below the level of his own claſs, he is degraded to an inferior one; but will be again reſtored to his firſt dignity, if he maintain a high rank in his new ſtation: by theſe means, no claſs is retarded in its progreſs by idle or dull boys; and every boy is moſt profitably employed by thus finding his proper level. The tutors when they are excelled by their pupils, become pupils in their turn to thoſe by whom they are excelled; and thus the office of preceptor becomes an object of ambition, and exalts the boy who poſſeſſes it in his own eſteem.

A ſubſidiary incitement to emulation is the regiſter of negligence

negligence and miſconduct kept by the teacher, and called by the boys the *black book*. Every offence committed by a pupil, which is thought worthy of a place in this record, muſt be reported by his tutor to the aſſiſtant teacher, and ſo in ſucceſſion till it is communicated to the ſchoolmaſter. If the tutor fails to make his report, the ſchoolmaſter, on diſcovery, puts down the tutor for neglect of duty: it being the language of this ſchool, that it is the buſineſs of the pupil to be idle if the tutor will allow it. In like manner, if the tutor gave notice to the aſſiſtant, and the aſſiſtant did not to the teacher, the aſſiſtant is noted on the book; and ſo of the teacher. Thus every ſerious offence is either noted by, or carried to the ſchoolmaſter, who is to judge whether it deſerves a place in the regiſter, or whether an immediate reprimand or threat may ſuffice. This awful record is ſolemnly inſpected and ſcrutinized once a week, in preſence of the whole ſchool, drawn up in a circle for that purpoſe; when the nature and conſequence of every thing done or omitted is explained in the language of the ſchool; and the culprit tried, and ſentence pronounced, not however by the ſchoolmaſter, but by a *jury of peers*, a ſyſtem which ſerves to impreſs the boys with the juſtice of the puniſhment, when puniſhment is inflicted, more completely than any other expedient that could have been deviſed. By the careful adminiſtration of theſe rules Dr. Bell thinks complete diſcipline may be preſerved in the ſchool without at all having recourſe to the rod: but on this ſubject we ſhall allow him to ſpeak for himſelf.

"To attain theſe ends, to attain any good end in education, the great object is to fix attention, and excite exertion; or, in other words, to prevent the waſte of time in ſchool.

"Were it required to ſay, in one word, by what means theſe primary and eſſential requiſites, attention and exertion, are to be called forth, that word were diſcipline; a word, which at once conveys a happy illuſtration of the ſubject of inquiry. For, as its claſſical and original meaning is learning, education, inſtruction, it has come, as often happens, to ſignify the means by which this end is attained, whether it be the method, order, and rule obſerved in teaching, or the puniſhment and correction employed for this purpoſe. In the laſt and common acceptation of the word it has often been termed the Panacea in tuition. "Praiſe," it is ſaid, "encouragement, fear, threats, and various motives, apply to various deſcriptions of pupils, but flagellation to all."

"So far from ſubſcribing literally to this opinion, I believe that this laſt ſpecies of diſcipline may be almoſt ſuperſeded, and

other means ſubſtituted in its ſtead, as much more effectual as they are more lenient. But, underſtanding this word as alſo comprehending method, order, regulation, it embraces the chief means of education. It is in a ſchool as in an army, diſcipline is the firſt, ſecond, and third eſſential.

"In general, then, the means, by which are elicited the attention and exertion which I have mentioned as the fundamental articles in a ſchool, are arrangement, method, and order; vigilance, emulation, praiſe and diſpraiſe; favour and diſgrace; hope and fear; rewards and puniſhments; and eſpecially guarding againſt whatever is tedious, difficult, operoſe, and irkſome, and rendering every taſk preſcribed to the ſcholar ſhort, ſimple, eaſy, adapted, and intelligible.

——————"Parvis dant cruſtula blandi
"Doctores, elementa velint ut diſcere prima."

"Of theſe incitements, emulation, praiſe, rewards, and eſpecially vigilance, along with ſhort and eaſy leſſons, which are never to be diſpenſed with, deſerve to ſtand in the front, and are entitled to the firſt trial. Should theſe prove inefficacious, which, when properly adminiſtered, will rarely happen, recourſe may be had to confinement between ſchool hours, and on holidays, which will ſcarcely ever fail: but ſhould it be found neceſſary, from flagrant crimes, or dangerous examples, or with hardened offenders, ſolitary confinement may be the laſt reſort, as leſs painful and degrading, and yet more irkſome and effectual, than ſevere flagellation. Beſides, corporal puniſhment, if it had no tendency to degrade and harden the offender, and if its efficacy were leſs problematical than, from its momentary impreſſion, it is found to be, on the future behaviour of the culprit, does not reinſtate him in the immediate poſſeſſion of what he has forfeited by his idleneſs; whereas confinement at extra hours is made an inſtrument of regaining what was loſt in paſt time, as well as of preventing future loſs. It has alſo the powerful effect wanting to corporal puniſhment, which diſtributive juſtice is ever fitted to produce, that what is loſt by idleneſs is reclaimed by diligence.

"At Madras, the moſt obſtinate and hardened offender could not ſtand out for three days againſt an order to his ſchoolfellows not to ſpeak to him or play with him. In the hands, however, of maſters, who are not yet awake to the influence of mind, and its mighty power, no forcible impreſſion can be made, or effect produced, but by inſtruments ſuited to their habits and experience. It is by transfuſing a portion of his own ſpirit into the breaſts of his diſciples, that the judicious and zealous maſter effects his purpoſe. But let not any thing I have ſaid be conſtrued, as if I propoſed *at once* to ſupplant corporal puniſhment, before a fair trial be in every inſtance made, and a preferable ſubſtitute found; nor *at all* where the ſchool does not ſupply means of inflicting, as by the

Madras

Madras Syſtem, conſinement, or other adequate or appropriate puniſhment; for in whatever way it is done, the diſcipline of a ſchool muſt be maintained. I ſay only.

"Uter præceptor liberalibus ſtudiis dignior, qui excarnificabit diſcipulos, ſi memoria illis non conſtiterit, aut ſi parum agilis in legendo oculus hæſerit: an qui monitionibus et verecundia emendare ac docere malit? Numquid æquum eſt, gravius homini & durius imperari quam imperatur animalibus mutis? Atqui equum non crebris verberibus exterret domandi peritus magiſter. Fiet enim formidoloſus et contumax, niſi eum tactu blando permulſeris."—SEN. P. 10.

Such are the leading features of a ſyſtem of education of which Dr. Bell ſays, with an allowable hyperbole, that it gives to the maſter the hundred hands of Briareus, the hundred eyes of Argus, and the wings of Mercury. Our limits will not permit us to enter into the detail of the ingenious ſubſidiary methods employed by this teacher for facilitating the progreſs of the learner in ſpelling, reading, cypher-ing, writing, &c. in which alſo he ſeems entitled to the claim of originality, although ſome have been inclined to confer this praiſe upon Mr. Lancaſter and others. One of the moſt remarkable of theſe is the method of teaching the letters by directing the ſcholars to trace them in ſand ſpread thinly over a board or bench placed before them: which Dr. Bell borrowed from the Schools of Hindoſtan, where children are taught to trace their letters on the ground. This practice, he obſerves, tends to illuſtrate the well known paſſage in Holy writ, "Jeſus ſtooped down, and with his finger wrote on the ground." John viii. 6. The pupil muſt begin to exerciſe himſelf in this employment, at the very outſet of his education; for it is thus that he is taught his letters: and, according to Dr. Bell, he learns them in this way, much more rapidly than by the common method of poring over a horn-book. The tracing their forms in ſand, while it is an amuſing occupation, ſerves very completely to fix their diſtinctions in his mind; and it has the very peculiar advantage of enabling him to write as faſt as he learns to read.

The benefits of the Madras ſyſtem of education happily do not reſt upon theoretical ſpeculation; they have been found to equal the moſt ſanguine expectation, not only in the ſeminary, where the ſyſtem was firſt tried by its intelligent author; but in various ſchools in our own country, which have been modelled after the ſame plan; and where the happieſt fruits have ariſen from the emulation and aſſiduity which this ſyſtem is ſo peculiarly calculated to excite. At a day ſchool in Shropſhire, where the ſyſtem has been only partially

adopted, a correſpondent informs Dr. Bell, that the dullneſs and ſtupidity which generally attach to a ſchool have, by this means, been completely annihilated. Some of the boys, who are brothers, after they have left ſchool in an evening, have ſpelling matches at home; and the mother of one boy ſaid her ſon was *ſpelling in his ſleep*; which effects were quite new, although the ſchool had been long eſtabliſhed. In the pariſh ſchool where Dr. Bell himſelf reſides, the effects of adopting the Madras ſyſtem are ſtill more remarkable.

"In a day ſchool under my eye, in my pariſh, the maſter, who has many avocations of duty, has, after a recommendation on my part of five years, been induced to adopt the ſyſtem, a month before the period at which I am now writing, Chriſtmas 1806. In conſequence of his having imbibed its ſpirit, and carried it into immediate unreſiſting effect (for in the general run of ſchools * every ſtep of your progreſs is reſiſted till reſiſtance is beaten out of doors), it outdid every thing I had before witneſſed in the ſame ſhort ſpace. The inſtantaneous effect appeared little leſs than miraculous. The diſorder, noiſe, and idleneſs which, in his abſence, had heretofore prevailed, ſtarted up at once into order, quietneſs, and diligence. Inſtead of the ſolitary reading of one or two leſſons in a day by each child, without compariſon or emulation, the claſſification, and ſaying a leſſon every half hour, operated like magic, and produced an exertion, not ſurpaſſed by a new game taught to children. The leſſon, if it be uncertain when it will be ſaid, and whether in the courſe of the day, is poſtponed and neglected. When it is to be ſaid immediately, it is immediately gotten. No time is left for previous idleneſs or play. But it was the emulation, and the novelty of the emulation, which ſerved to produce the grand effect. The ſcholars were obſerved to quit the ludus literarius with reluctance, after two hours attendance in the forenoon, and to return before their hour in the afternoon to renew the game of letters—the competition for places. Prevented by the ſmallneſs of the ſchool-room from ſaying their leſſons at once, it was delightful to me to ſee the eagerneſs of the claſſes to claim their turn; and now, for the firſt time, the ſcholars are longing for the termination of their holidays.

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* "Many exceptions of late have occurred to this remark (ſee p. 211), of which there is a memorable example in the Boys Charity School, Lambeth, where Mr. Reynolds, the ſchool-maſter, found and made no difficulty, but carried every inſtruction into immediate effect with equal eaſe and ſucceſs. Indeed matters have ſo turned out, that little reſiſtance has occurred ſince the above was written, and the remark might now be almoſt expunged."

"It

"It is not enough to say, that in half an hour as much was learned as before in the course of the day (four hours), and far better. The parents have been struck with the rapid progress of their children, during this period: and some have been surprised to find books in the hands of their children at home whom they could never before induce to open a book *. All this was done without a single punishment inflicted.

"How long this eagerness of novelty will last, and how far it will subside, I do not know. But this I can hazard saying, that without the grossest negligence or culpability on the part of the master, the spirit, which has been infused into this school, will never evaporate, nor the system cease to produce its great effects. And whenever this system is duly pursued, it will astonish by its effects on the hearts of the scholars, as well as in the progress of the school. It is now more than a year since the above was written, and nothing has disappointed my expectations." P. 282.

A most striking and satisfactory proof of the benefits arising from this system of education, not only in promoting the rapid advance of the scholars, but in providing for their subsequent good conduct, by instilling into their youthful minds the seeds of virtue, and a steady regard to order and decorum, and the sanctions of religion, is afforded by an address transmitted to Dr. Bell, by a body of his pupils of the Madras school, several years after he had quitted that part of the world, breathing the warmest attachment and gratitude for the good effects which they experienced from "that *wholesome system* which he began, and so invariably supported in the superintendence of that Orphan Institution, which so effectually promoted their education during the most early stages of its helpless infancy." This address, which was wholly unlooked for on the part of Dr. Bell, though so exquisitely gratifying to his feelings; and which, in his answer, he says made his eyes overflow with tears, is accompanied by a list

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* "Mother (says one of the head boys at home), mother, it would frighten (meaning astonish) you to see our school. We learn as much in half an hour as we did before in a fortnight." Just as this was written, a father of one of the scholars, who himself attended to the progress of his son at home, having called on me, I read it to him. He said, "Sir, if any one had told me that my son was to have learnt more in a day than he ever did before in six weeks, I should have believed it impossible." He then stated facts in proof, and addded, "I go to the school, and am more amused with the classes saying their lessons than with a play."

of

of nearly the whole ſcholars of the Madras ſeminary who had benefited by his inſtructions, together with the ſtations which they now hold; by which it plainly appears that they are conſidered by their employers, as in a very high degree truſt-worthy. Indeed the attention of Dr. Bell was not leſs directed to the cultivation of the characters of his pupils, as uſeful members of ſociety, than to their ſpeedy advance in literature; and when out of ſchool, they were objects of his aſſiduous care, as well as when buſied at their forms in preparing their leſſons. Of the way in which he executed this part of his ſelf-preſcribed duty, we have the following pleaſing ſpecimen.

"To this hiſtory of the ſchool, I cannot forbear ſubjoining certain occurrences of ſchool, though I am very ſenſible that they on no other account deſerve to be recorded, than as a ſpecimen of the manner in which thoſe who have the charge of youth, muſt ſtudy circumſtances and ſituations, and adapt even general rules to the genius and diſpoſition of their pupils.

"My firſt example will ſerve to illuſtrate what I have ſaid of the effect of climate on the animal ſpirits.

"When two boys fought, and one of them came to me to complain of being beaten (for otherwiſe I ſeldom took notice of what ſo rarely occurred, and was ſo harmleſs when it occurred) if there was no particular blame attached to either party, and an apparent equality between the combatants, my cuſtom was to ſee the battle fought over again. When there was an evident aggreſſion and ſuperiority on one ſide, I ſent perhaps the ſufferer to find, among his friends at ſchool, as many as he thought would be an overmatch for his antagoniſt; and by this, or other device, the aggreſſor was compelled to enter into an unequal combat. I tremble to think what would be the conſequence, if the bull dogs of Old England were thus pitted one againſt another. But what happened in India? that I heard no more of fighting for three months together.

"It was a rule of the ſchool that no boy ſhould cry, meaning wantonly, or to excite commiſeration, and there was no crying. It was a rule, that no boy ſhould lie, and almoſt any offence might be forgiven, if not covered with a lie, but a lie was never pardoned, and there was very little lying. But there was no rule that boys ſhould not fight. The tacit rule rather was, if boys quarrel among themſelves at play, let them fight it out; and yet there was very little fighting.

"My next example ſhall be taken from the exerciſes preſcribed to the boys.

"The ſame pains which were taken to render the boys active and alert, and to huſband their time in ſchool, were extended to their play and exerciſe, both of which I ſometimes directed,

and in which I even took a part at times. For example: I availed myſelf of the frequent ablutions of a warm climate, to teach them to ſwim, eſpecially as ſome were deſtined for the ſea. If a boy through fear did not learn to ſwim, he had a day ſet to him, before which he muſt make a certain progreſs, or be thrown into the tank (the pond in which they bathed) out of his depth. The greater terror generally overcame the leſs; but if not, I took care to have the talleſt boys, who could ſwim beſt, collected around him, to prevent any ſerious accident. A ſecond ducking was never neceſſary to the ſame boy.

"Of individual occurrences, which it would be endleſs to detail, I ſelect one that the attentive tutor may ſee how he will be often called upon to act, when he has no rule to guide his conduct.

"A boy of eight or nine years of age (I ſpeak not, as in every other inſtance, from record, but recollection) was admitted, perhaps inadvertently into the Aſylum at an early period. He was ſtupid, ſluggiſh, and puſillanimous. His ſchoolfellows made a mocking-ſtock of him, and treated him with every inſult and indignity. Inured to this treatment at his former ſchool, he had no ſpirit to reſiſt, or even to complain. As ſoon as I obſerved what was going forward, and looked into the boy, it appeared to me that ere long he would be rooted and confirmed in perfect idiotiſm, of which he already had the appearance. I ſummoned the boys as uſual. The ſtranger, whom they ſcorned and treated deſpitefully, I adopted as my protegè, becauſe he ſtood moſt in need of protection. I told them that his diſorder ſeemed to me to be in part owing to the manner in which he had been treated; and I ſpoke of the event, which I apprehended from the continuance of ſuch treatment. I pointed out the very different line of conduct, which, at all events, it was our duty to obſerve towards a fellow-creature and a fellow chriſtian, who, by reaſon of that infirmity which they mocked, was tenfold the object of commiſeration; and I ſaid ſomething of the hopes I entertained in regard to the mind of the boy, if they would all treat him with marked kindneſs and encouragement. I promiſed and threatened, and called upon all my young friends, as they wiſhed me to think well of them, and be kind to them, to do as I ſhould do, and ſhew kindneſs to my ward. I told him how to regard me, who was placed there to do him all the good I could, and encouraged him, on every occaſion, to apply to me. I put him under the charge of a truſty boy, who was to explain to his pupil all I had ſaid. I had the high ſatisfaction of ſeeing, in good time, the boy's countenance more erect and brighter; his ſpirit, which had been completely broken, revived; and his mind, which had ſunk into lethargy and ſtupidity, reanimated. Henceforth his progreſs, though ſlow, was uniform and ſure; and there was a good proſpect of his becoming an inoffenſive and uſeful member of ſociety." P. 190.

One

One excellence is peculiarly perceptible through the whole of this work, that the author carefully abſtains from all theoretical ſpeculation; and advances nothing on the ſubject of education which he has not put to the teſt of actual trial, and found to be beneficial by that ſureſt of all proofs. The youthful mind has been his peculiar and favourite ſtudy; and many of his moſt uſeful hints have been derived from his obſervations on the conduct of his pupils, who have frequently proved themſelves his valuable coadjutors. One capable boy, he obſerves, made by the ſchoolmaſter to comprehend any thing in which there is the leaſt difficulty, can bring it down to the level of his ſchool-fellows capacities, and explain it to them, far better than the maſter can. He knows where his own difficulty lay in comprehending it: and his time is employed in explaining to them, in their own language, only what they did not know; while the maſter may be buſied in telling them what they do know, and frequently in a language which they do not comprehend. In an excellent reply to a letter from Mr. Lovell Edgeworth, the practical tendency of this author's ſyſtem is thus forcibly diſplayed.

"Our Saviour tells us, that if we would enter into the kingdom of heaven we muſt become as little children. It is thus, that among children, and from them, and by becoming as one of them, we are to learn thoſe ſimple doctrines of nature and truth, innate in them, or which readily occur to their minds, as yet unbiaſſed by authority, prejudice, or cuſtom. It is in this ſchool of nature and truth, pointed out by the Son of God, himſelf God, that I ſeek for knowledge. It is among the children and youth of the ſchool, not among their maſters, ſometimes as prejudiced, bigotted, and perverſe, as their ſcholars are ingenuous, ingenious, and tractable. It is in this book I have ſaid that I acquired what I know; and it is in this book I have recommended you to ſtudy—*a ſchool full of children.*

"What remains to be done, could be done by thouſands better than by me, if they could be brought to give their mind to it, and take pleaſure in it; but it is a drudgery to moſt men from which they ſeek only to eſcape. And, alas! inſulated in my ſituation, and detached from every regular or eſtabliſhed ſeminary, I have little opportunity of finding that further knowledge which I ſeek for, and no means of reducing to practice, and ſubmitting to the teſt of experience, what nightly occurs to my mind, but on which I ſtamp no character, while it remains an unprofitable theory, and which I cannot even digeſt to my own ſatisfaction, without the agency and aid of my little maſters.

"That

"That a foundation is laid for you in the ſyſtem and principle, of which I can never loſe ſight for a moment, and that this foundation can never be ſhaken or undermined, but will laſt while nature and truth endure, is a conviction on my mind inferior to none which is produced by any demonſtration in ethics or experiment in phyſics, or even by an ethical or phyſical axiom.

"Of the funds which exiſt for ſchools in Ireland, and of the ſtate of the country, I know nothing but at ſecond hand. Of the adaptation to circumſtances, prejudices, and localities, I cannot therefore judge. But be aſſured, that no circumſtance, or prejudice, or locality, can be found where what is natural and true, adapted to the genius of youth, and depending on the pureſt principles of humanity, will not, after a fair trial, be acceptable and ſucceſsful.

"Children, by nature active, delight in the occupation given to them by this ſyſtem, are pleaſed by being, in a great meaſure, their own maſters, are gratified in a high degree by ſeeing the reaſon, feeling the juſtice, and perceiving the uſefulneſs, of all that is done to them, for them, and by them.

"They of themſelves, in the hands of an impartial ſuperintendent, fall upon what is eaſieſt, and beſt to be done.

"An example of the genuine effuſions of the youthful heart deſerves to be recorded. A jury was forming to try the boys whoſe names had been entered in the black book of the Whitechapel School. A teacher or aſſiſtant was ſelected out of each claſs; and each of theſe were to name for their colleagues the beſt boy of his claſs. When one boy was named, there was at once a general outcry, "He is a bad boy, his name was in the black book laſt week." On inquiry it was found that it was for a ſerious offence, and that the general conduct of the boy was reprehenſible. Accordingly the aſſiſtant, who nominated this boy, was himſelf diſgraced by being eraſed from the liſt of the jury. In a well-regulated ſchool there are daily occurrences of this ſort. P. 308.

Even in the ſketch of a National Inſtitution "for training up the children of the poor," with which this miſcellaneous volume concludes, the author carefully refrains from indulging in the ſpeculations of theory, and goes no further than to recommend the ingrafting of his ſyſtem upon the legal proviſions for the inſtruction of the poor, already exiſting in the civil and eccleſiaſtical regulations of the country; with which he thinks it may be made moſt completely to aſſimilate. We rejoice to find that in addition to the ſeminaries already inſtituted on Dr. Bell's plan, there is juſt erected in the richeſt and moſt populous pariſh in the world, St. Mary-le-Bone, an inſtitution which is patronized by the firſt dignitaries in the church, and which, while it is on a ſcale commenſurate

menſurate with a parochial population of 63,000 ſouls, has the noble object in view, of training up ſchoolmaſters and miſtreſſes, for the purpoſe of enabling other pariſhes to follow the ſame courſe; and of giving the moſt extenſive circulation to this improved method of inſtruction. In the inſtitutions for the children of the poor, habits of induſtry, and the rudiments of different branches of trade and manufacture are wiſely conjoined with the cultivation of mind; and the poſſibility of this uſeful union is fully proved by what has already been done in the Royal Military Aſylum at Chelſea, and ſome other ſeminaries, where, while the boys are one part of the day taught to write and read, they are at another rendered ſkilful taylors, ſhoe-makers, printers, or manufacturers of cotton, and other materials.

ART. V. *Caledonian Sketches, or a Tour through Scotland in* 1807: *to which is prefixed an explanatory Addreſs to the Public, upon a recent Trial. By Sir John Carr.* 4to. 569 p. 2l. 2s. Mathews and Leigh. 1809.

WE are among thoſe who think that Sir John Carr has had rather hard meaſure dealt him, and who are of opinion, that notwithſtanding much deſultory and unimportant matter is to be found in his volumes, they contain a reaſonable proportion of intereſt and amuſement.

We cannot forget the great eagerneſs, and indeed the general complacency and ſatisfaction with which the Stranger in France was peruſed; and we remember the very great gratification we received from his Tour in the neighbourhood of the Baltic. The misfortune is, that when a man comes to his own country, and undertakes to exhibit a picture of that with which every ſpectator is familiarly acquainted, he provokes a hoſt of formidable critics, the ſeverity of whoſe animadverſions is in proportion to their real or imaginary acquaintance with the ſubjects before them. But to foreigners there can be no doubt, that both the Tour in Ireland and theſe Caledonian Sketches will ſupply conſiderable information and entertainment, and to theſe, on the whole, they may be fairly recommended.

We ſhall only detain the reader to inform him, that he will find a very pleaſant account of the Highlands and the Hebrides, ſome new and ſome old anecdotes, ſome ſprightly and

and ſome leſs intereſting narratives; and we ſhould be glad to know, whether this is not quite as much as can honeſtly be ſaid of moſt books of the kind. We in juſtice inſert a ſhort ſpecimen.

"We dined, on our return to Ulva, in the boat, under ſuch a deluge, that my plate overflowed with rain-water as I extended it for ſome refreſhment. Our repaſt conſiſted of an excellent collation, and various and the beſt wines, of which we drank ſo *bountifully*, but not intemperately, that in a ſhort time, from their influence and the general good humour of the party, we began to think even kindly of the weather. Our poor boatmen and piper were plyed with what they loved next to life, copious quantities of whiſky, animated by which, and their wild Gaelic ſongs, they pulled us back with Herculean vigour to the ſpot where we embarked, within an hour after a ſtormy darkneſs had ſettled upon the face of this part of the Atlantic.

"It is to be lamented, that the fiſheries in the Hebrides, and on the whole weſtern and north-weſtern coaſt of Scotland, and in particular the herring fiſhery, ſo important to the ſtate, ſhould for many years paſt have been, in a manner, monopolized by the bounty, or buſh, men, to the great prejudice of the intereſts of the native fiſher. No encouragement of any kind or deſcription whatever has hitherto been held out, either by government or individuals, to any inhabitant of the weſtern coaſt or iſlands to embark in the fiſheries, with the exception of a ſlight bounty, called the *barrel* bounty, and to obtain which there are ſo many exciſe-forms neceſſary to go through, that the poor fiſherman generally gives up the whole bounty to the officer of the cuſtom-houſe when he comes to brand his barrels; by which means the returns of the fiſherman's toil and enterpriſe are greatly reduced. The fiſheries which were ſometimes ſince eſtabliſhed at Lochfine, by Lachlan Mac Lachlan, Eſq. of Mac Lachlan, at Caſtle Lachlan, in Strath Lachlan, as alſo thoſe at Tobermorry, with laudable perſeverance continue their operations; but without ſome alteration or mitigation of the penalties contained in many of the clauſes in the Acts of Parliament relative to the ſalt-laws, it is not likely that theſe fiſheries or any others can ever become a ſource of permanent national wealth. Indeed it would fill a tolerably-ſized volume to enumerate the grievances which the fiſheries ſuſtain in conſequence of the many involved, intricate, and unintelligible clauſes in the ſalt-laws now exiſting, and by which the fiſheries are attempted to be regulated: I ſhall merely remark, that it is not by any means the *duties* of which the fiſhermen have to complain, but the rigid interpretation which the petty officers of exciſe (commonly called gaugers) think proper to put upon ſome of the clauſes contained in theſe ſtatutes,

and

and the great rigour with which they carry them into execution; hence the more illiterate of the fiſhermen frequently ſuffer by ſuch ſeverity and their own ignorance. Notwithſtanding theſe impediments, Staffa, to his honour, has beſtowed unceaſing zeal and ardour in encouraging his tenants in the iſlands of Staffa and Mull to embark in fiſheries, and his exertions have been on ſeveral occaſions attended with great ſucceſs. Owing to the uncertainty of the viſits of the herrings, and their equally uncertain duration, Staffa, by cloſe obſervation and experience, has ſeen the ſound policy of blending the occupations of farming and fiſhing, which do not interfere with each other, and which cauſe a certain ſupply of ſuſtenance.

"Whilſt the fiſheries in the Hebrides labour under ſuch impolitic reſtraints, the natives find conſiderable employ and profit from the manufacture of kelp, which was introduced from Ireland between fifty and ſixty years ſince, and has become a valuable ſource of income to the proprietors. Kelp is the calcined aſhes of a marine plant of that name, and is uſed in the manufacture of glaſs and ſoap: it grows on the rocks and ſhores of the Hebrides and Highlands. After it is cut or collected, it is expoſed to the ſun and wind; and before its moiſture is exhaled, it is placed in troughs, or hollows, dug in the ground, about ſix feet long and two or three broad: round its margin is laid a row of ſtones, on which the ſea-weed is placed, and ſet on fire within; and, in conſequence of continual ſupplies of this fuel, there is in the centre a perpetual flame, from which a liquid like melted metal drops into the hollow beneath, and when full, it is, in a ſtate of fuſion, raked about with long iron rakes. Great nicety is required to move the weed whilſt it is burning, and to keep it free from dirt. When cool it conſolidates into a heavy dark-coloured alkaline ſubſtance, which undergoes in the glaſs-houſes a ſecond vitrifaction, and aſſumes a perfect tranſparency.

"The reaſons why kelp manufactured, which it is done, but in very ſmall quantities, along the eaſtern ſhores of Scotland, is not reckoned ſo valuable as that on the weſtern coaſt, are two: firſt, that it is generally manufactured from caſt or thrown-in ſea-ware, or wrack; and, ſecondly, that the natives have not yet acquired the ſame knowledge of the modes of preparing it for burning, &c. as the kelp-tenants on the weſt and north-weſt coaſts, amongſt whom, owing to the great quantity annually manufactured, it is pretty much reduced to a profeſſion.

"The average amount or expenſe of manufacturing one ton, or twenty-one hundred weight of kelp, is from 2l. 5s. to 4l. 15s.; ſay 3l. 10s. per ton, upon an average; and in moſt caſes, through the whole Highland properties, the landlords uſually *reſerve* the kelp to themſelves, and it in very few inſtances indeed that kelp is now let with the farm to the tenant.

"In

"In general, the proprietors of large kelp-eſtates contrive to have two claſſes or deſcriptions of tenants; the one conſiſting of well-informed judicious men, commonly called gentlemen tackſmen, who occupy large diſtricts of ground, and pay a rent to their landlord according to the quantity, quality, and value of their reſpective farms; the other of the ſmall, or, as they are called, operative tenants, who are generally employed with their families, during the ſummer, in manufacturing their landlord's kelp; during the harveſt, partly in fiſhing, and partly in ſecuring their crops; during the winter, in making compoſt middens for manuring his farms, building and repairing houſes, march-dykes, head-dykes, and ſubdiviſion-dykes; and in ſpring, in putting the ſeed under ground.

"It is different with the cod and ling fiſhers, who generally occupy ſmaller lots of land than their brother tenants: they commence the cod-fiſhery in February, and follow that up by the ling-fiſhery until the month of July, when they begin to prepare for the herring-fiſhery, and continue that occupation until November and December. Such is the management in the iſland of Ulva, where there are from thirty to fifty fiſhers; and it is believed that this ſyſtem has now begun to be univerſally adopted all over the other iſlands on the weſt coaſt of Scotland. The manufacture of kelp poſſeſſes an advantage, which is conſiderable in ſo remote a part of the kingdom as the Hebrides, that of affording employment to children, as well as perſons advanced in life.

"The proper ſeaſon for cutting kelp-ware, or wrack, and manufacturing it into kelp, is from the firſt week of May to the middle of Auguſt; and when properly and regularly cut, the wrack acquires its full growth in two years afterwards, when it may again be cut and manufactured into kelp; ſo that what is cut in the ſummer of 1808 will again be ready for undergoing the ſame proceſs in the ſummer of 1810. It has been aſſerted in ſome recent publications, that, upon the kelp-eſtates, the amount of rent paid by the ſmall tenants was regulated by the price which the proprietors choſe to give for manufacturing the kelp; or, in other words, that it is all one to the poor kelper what ſum he received as the price of his labour in manufacturing his landlord's kelp, as that was balanced off by a proportionable riſe in the rent of his lands. This, I am aſſured by a gentleman of large landed property, and a conſiderable proprietor of kelp himſelf, is ſo far from being the caſe, that there is generally a ſtrong competition every year for the kelp-ſhores. All over the Hebrides, rent is now paid in money, and not in kind." P. 487.

We have received with no ſmall ſatisfaction the intelligence, that this author is about to take his departure for Malta; that from thence he will proceed to Sardinia, about

which place our information is remarkably ſcanty. From Sardinia he intends to explore the Coaſt of Barbary, and there can be very little doubt, that from theſe ſources materials may be collected for a curious and intereſting publication. We venture to recommend attention to things and to facts, and that the narrative ſhall, as much as poſſible, be ſo limited. The world of readers is ſeldom inclined to liſten with deference, or with patience, either to didactic or to ſpeculative travellers.

This volume of Caledonian Sketches is ornamented with ſome well executed engravings, and is inſcribed with a ſuitable addreſs to Lord Viſcount Valentia, who, as we are given to underſtand, was the author's ſchoolfellow.

ART. VI. *Lectures on Scripture Facts. By the Rev. William Bengo Collyer.* 8vo. pp. 593. Hatchard. 1807.

MR. COLLYER has certainly neither written nor publiſhed his book without a ſanction that might well give him encouragement. The outline, it ſeems, was ſubmitted to, and approved by, Lord Erſkine; and after one delivery of the Lectures before his own congregation, and from his own pulpit, he was perſuaded by his friends to produce them into a larger circle, and they were accordingly preached during two winters in London. The liſt of ſubſcribers alſo is numerous and reſpectable. At the cloſe of the preface Mr. C. thus expreſſes himſelf with regard to Reviewers.

"I expect to derive much advantage from our public organs of criticiſm; and to candid criticiſm, criticiſm ſuch as it ought always to be, willing to allow a merit as well as a defect, to point out a beauty as well as a fault, I ſhall always bow with reſpect, and ſhall always be happy to avail myſelf of its correction and of its advice." P. xxvi.

This is at leaſt treating us civilly, which is not the caſe with all authors.

We can aſſure Mr. Collyer that we have read his book with care and attention, and are perfectly diſpoſed, in what we have to ſay, to keep within thoſe limits which he would aſſign to public criticiſm. As it appears from his firſt Lecture that he is a young man, we may hope to know more of him in future; and as the faults and defects we ſhall have to notice

notice are ſuch as age is particularly likely to correct, we ſhall feel the leſs concern in ſpeaking the truth, which is, that we do not quite agree with the friends of Mr. Collyer in conſidering the work as ſo great a deſideratum to literature (preface, xxii. xxiii.); nor can we by any means quite approve of Mr. Collyer's ſtyle of writing. There is at the beginning rather a long liſt of authors referred to, and yet we looked in vain for the names of thoſe whoſe writings, in our opinion, have moſt contributed to render Mr. Collyer's labours unneceſſary. We do not ſay this to depreciate Mr. Collyer's learning, or the merit of his publication. For a young man, he ſeems to have read much, and we make no doubt will read much more, and write much better. At preſent he ſeems to be unacquainted with ſome authors who have preceded him upon the ſame ſubjects, and his ſtyle, though animated, and in ſome places certainly pathetic, is in general much too inflated and declamatory. This may indeed be an attraction to ſome readers, and to a claſs particularly that may ſtand in need of the aſſiſtance of Mr. Collyer's learning and attainments; but as Mr. Collyer has ſuch qualifications, which may be expected progreſſively to increaſe and improve, we ſhould feel our future credit at ſtake, even with himſelf, if we did not, upon our firſt acquaintance, very earneſtly recommend a greater chaſtity and ſobriety of ſtyle. The ſubjects of Mr. C.'s fourteen Lectures are as follow:

"Introductory; the Neceſſity of a divine Revelation.—The Creation; that the Moſaic account of it is the only rational one which we have received.—The Deluge.—The Deſtruction of Babel, the Confuſion of Language, the Diſperſion of the People, and the origin of nations.—The Deſtruction of Sodom and Gomorrah.—The Hiſtory of Joſeph.—A ſcriptural Repreſentation of the Nature and Deſtination of Man.—The Slavery and Deliverance of Iſrael in Egypt.—The Journey of Iſrael in the Wilderneſs: their Eſtabliſhment in Canaan; and the Circumſtances attending theſe Events.—The Government of the Jews, including the Theocracy and Monarchy, to the building of Solomon's Temple: with a Confirmation of ſome ſubordinate Facts.—The Captivities of Iſrael and Judah.—The Life, Death, Reſurrection, and Aſcenſion of Jeſus Chriſt, proved as Matters of fact.—The Character of the Writers of the Old and New Teſtaments.—The unſearchable God: or, an Attempt to prove an Analogy between the Religion of Nature and that of the Bible, by ſhowing that the ſame obſcurity which overſhadows Revelation, equally overſpreads Nature and Providence."

The learned reader will eaſily perceive how many of theſe topics have been diſtinctly handled by different authors; and how much muſt be expected from any author who would attempt to do more than has been done. We cordially agree with Mr. C. on the great points he ſeeks to eſtabliſh; and as he ſeems pleaſed, and has certainly a right to congratulate himſelf upon "the good impreſſions his Lectures appear to have made on the minds of his hearers, friends, and ſubſcribers," we would not do any thing to impede their circulation; aſſured that if there ſhould be even many who know more than they contain, there are undoubtedly many more who know leſs; and aſſured beſides, that there is no page of the work which can have a tendency to produce any other impreſſions than ſuch as the truly religious, virtuous, and good would wiſh to have impreſſed on the minds of all their fellow-creatures.

To juſtify our own ſtrictures, and purſue that very courſe of criticiſm which Mr. Collyer points out, we ſhall ſubmit to the taſte and judgment of the reader one extract, from thoſe parts of the work which we think too declamatory and theatrical, and afterwards ſubjoin a different ſpecimen of the author's writing, and which in our opinion is far ſuperior, and if not more ſuitable to the pulpit (which we judge it to be,) certainly much more fit for the preſs. Making every allowance for the pleaſing effects of deſcriptive repreſentations, few would expect to be interrupted, in a work profeſſedly learned, with ſuch digreſſions as the following, on the offering up of Iſaac, and the death of Sarah; pathetic certainly, but not neceſſary.

"But the demand is, 'take thine *only* ſon'—in whom the life of both parents is bound up. To part with an only child for a ſeaſon, opens the fountain of a mother's tears, and adds to the grey hairs of his father. To loſe him by death, is to cauſe them to go bitterly in the anguiſh of their ſoul all their days. What was it, then, to offer an only ſon as a ſacrifice, and to be himſelf the prieſt who ſhould plunge the knife into his boſom? But he obeys—obeys without a murmur! He riſes early in the morning to immolate his child, and to offer, on the altar of God, all that he held moſt dear in this world. On the third day, the deſtined mountain marks its elevation along the line of the horizon, and meets the eye of the afflicted parent. The ſervants are not permitted to witneſs the awful ſcene, the ſolemnity of which they might diſturb by lamentations—or the execution of which they might prevent by force—or, wanting their maſter's faith, might draw from it inferences unfavourable to religion. At this moment, to awaken in his boſom extreme torture, 'Iſaac ſpake unto

Abraham

Abraham his father and ſaid, My father: and he ſaid, here I am, my ſon. And he ſaid, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham ſaid, My ſon, God ſhall provide himſelf a lamb for a burnt-offering: ſo they went both of them together.'—But we will no longer attempt to ſcent the violet, and to paint the rainbow. We muſt draw a veil over the ſcene: for who can enter into a father's anguiſh as he raiſed his hand againſt his child? and who ſhall be bold enough to attempt a deſcription of his rapture, when heaven, which had put his faith to ſo ſevere a trial, commanded him to forbear, and indeed provided itſelf a victim.

"Before we enter upon the immediate ſubject of this evening's diſcuſſion, humanity requires us to drop a tear, alſo, over the grave of the once lovely Sarah, who 'died in Kirjath-arba.' Twelve years after the trial of his faith, this heavy ſtroke of calamity fell upon him; 'and Abraham came to mourn for Sarah, and to weep for her.'—Let not the unfeeling, and the gay, break in upon the ſacred privacy of domeſtic ſorrow! It is not the ſemblance of grief, which ſpreads a cloud over the forehead of yonder venerable patriarch: real and unaffected anguiſh cauſes thoſe tears to flow. She had been long the companion of his life—ſhe had ſhared his joys and ſorrows—ſhe had ſojourned in tents with him, a ſtranger in a ſtrange land—ſhe had regarded him with fondneſs up to her hundred and twenty-ſeventh year. Her communion and friendſhip had ſweetened his diſtreſſes, and lightened his labours. The diſſolving of this long connection was looſening the fibres which entwined about his heart; and while he exhibited the reſignation of a ſaint, he felt as a man. Before 'the cave of the field of Machpelah' cloſes its mouth for ever upon the precious duſt, let the young and the beautiful come, and look, for the laſt time, upon the perſon whoſe lovelineſs had kindled deſire in every boſom, and had more than once enſnared her huſband. Let them gaze upon the diſhonour of that cheek, which even time had reſpected, and age had ſpared. Let them learn a leſſon of humility, while they behold the triumphs of death, and hear a huſband entreating 'a poſſeſſion of a burying-place, that he may bury his dead out of his ſight,' and hide *that* form from his eyes, which he had never before beheld but with rapturous delight!" P. 239.

There is much alſo of the ſame ſuperfluous character in the accounts of the preparation of the ark, and preaching of Noah, of the fall of Belſhazzar, and the deſtruction of the firſt-born in Egypt.—Much better, and much more to the purpoſe, are the following reflections, in proof that the diſciples and apoſtles of Jeſus "believed and were guided by the truths which they taught."

"This propoſition ſtands allied to the preceding one, and the ſame train of reaſoning will fairly eſtabliſh it. They ſuffered death for the cauſe which they attempted to promulgate, and this was a deciſive evidence that they believed it. It is readily granted that martyrdom is no evidence of the goodneſs of a cauſe, or of the truth of the religion which the man believes, and for which he dies. Many have ſuffered in a bad cauſe; and many have died for a falſe religion. The enthuſiaſm of a Roman more than once led him to ſacrifice himſelf for his country; and ſuperſtition has alſo boaſted her martyrs—ſtill boaſts them on the plains of Indoſtan, and among untutored ſavages. Martyrdom, however, we may fairly aſſert, is a proof of *ſincerity* in the perſon who ſuffers; and this is all that we wiſh to prove in the preſent inſtance. We urge the ſufferings and the death of the apoſtles upon you, not as an evidence of the truth of their religion (it is founded on ſtronger arguments than theſe), but as a deciſive proof of their ſincerity, and as an invincible demonſtration that they really believed what they taught. You may add to this the ſimplicity of their manners, of their narratives, of their preaching, and of their lives, ſtrongly preſumptive, to ſay the leaſt, of their unaffected ſincerity. Nor will any man be able to inveſtigate their characters and deportment, without acquitting them of all deſign to deceive. The ſame arguments will hold good in favour of the writers of the Old Teſtament. The prophets ſuffered death for their predictions, and thoſe who did not, manifeſted, by their lives, their belief of the truths which they taught.

"They not only believed, but were *guided* by theſe things. Thoſe only can enter into the argument by which we eſtabliſh this aſſertion, who are accuſtomed to read the Bible; and indeed he who oppoſes Revelation, ought, in reaſon and in juſtice, to be as well acquainted with the ſacred writings, as the man who profeſſedly maintains it. Upon a compariſon between the lives of the apoſtles and prophets, and their writings, we are perſuaded it will be found, that the one is an exact tranſcript of the other. The benevolence and charity which they recommended to others, they felt themſelves. The love to Jeſus Chriſt which they taught, warmed their own boſoms. He was the object of *their* faith, of their hope, of their joy, of their worſhip. In him all their wiſhes and expectations centred; and for him they were willing to live or to die. They exemplified the chriſtian patience and meekneſs, which they recommended to their hearers, in their own reſignation and uncomplaining ſufferings. They could make their appeal to their converſation and ſay, 'Brethren, be ye followers of us, even as we are alſo of Chriſt.' Upon every inveſtigation of their lives and writings, it will be found that they themſelves were guided by the truths which they taught to others." P. 549.

This

This is much more like the ſtyle of a learned man, and yet certainly not deficient in animation. There is more of the ſame writing in the ſame Lecture, which indeed in general is freer from that daſh of high colouring which too frequently disfigures the other pages of the work. Many of the Lectures have two texts, and thoſe that are ſingle in general much exceed the uſual limits; one in particular includes thirteen verſes.

ART. VII. *Greek Marbles, brought from the Shores of the Euxine, Archipelago, & Mediterranean, and depoſited in the Veſtibule of the public Library of the Univerſity of Cambridge, by Edward Daniel Clarke, LL.D. late Fellow of Jeſus College, and Profeſſor of Mineralogy in that Univerſity.* 8vo. 81 pp. with four plates. 3s. 6d. Cambridge printed; Payne, &c. London. 1809.

THAT the deſcription of theſe marbles, which now decorate the Univerſity of Cambridge, ſhould be given by the principal collector of them is conformable to the wiſhes and expectations of the public; and the reſult is a truly rational and modeſt Catalogue, well calculated to ſatisfy thoſe who conſult it, whether on the ſpot or at a diſtance. It includes the account of the ſtatue of Ceres, which was publiſhed in 1803 *, with ſome additions, and with plates from the deſigns of Flaxman, very happily illuſtrative of the ſubject. Of theſe plates, one repreſents this intereſting fragment as it now appears; another gives a conjectural reſtoration of the face; and the third attempts to reſtore the whole ſtatue, as it came from the hands of Phidias; a deſign which a modern Phidias, as Dr. Clarke ventures to call Mr. Flaxman, was beſt qualified to undertake. The fourth plate is a general view of Eleuſis, engraved from a ſketch made upon the ſpot by Mr. Gell, and ſhowing the exact ſituation of the Cambridge fragment before its removal.

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* See our report of it in our xxiiid. volume. It was then without a name, but there was little doubt from whom it proceeded.

It is, in our opinion, an important recommendation of the preſent Catalogue, that Dr. Clarke has given all the Greek inſcriptions, with the exception of two, which could not conveniently be ſo copied, in types repreſenting the original letters, and diſpoſed in a ſimilar manner. This is a great advantage, particularly to thoſe who cannot viſit the originals; and we hope it will always be preſerved in ſimilar works, unleſs ſuperſeded by plates ſtill more exact to the form of the prototypes. The remarks of Dr. Clarke are always ſenſible, and ſometimes learned; but we cannot perhaps give a better ſpecimen of them than by inſerting the 13th article, in which the ſepulchral *cippus* is properly diſtinguiſhed from the *ſtēlē*. The latter, which was always a pillar, is illuſtrated under the firſt article.

" XIII.

" A ſepulchral tablet found at Patmos, which may ſerve to ſhow the diſtinction between CIPPUS and STELE. It anſwers to the former appellation; and was originally placed, like our grave-ſtones, either lying flat on the turf, or upright at the head of a grave, by the way-ſide; or let in, as a tablet, into the ſide of a rock *. A paſſage in Perſius ſeems rather applicable to its horizontal ſituation, immediately over the body:

" Non levior cippus nunc imprimit oſſa?

" The uſe of the cippus is of later date than that of the ſtélé, which characterized the moſt remote antiquity, and may ſtill be ſeen on tombs in the plains of European and Aſiatic Sarmatia. At the ſame time, it is not maintained that their names were never uſed as correſponding terms; but that the ſtélé, neceſſarily a pillar, was not always implied by the word cippus. The cippus in uſe among the Romans was generally a ſlab, or tablet, placed as before deſcribed †. The uſe of tablets in the walls and pavements of our churches, commemorating deceaſed perſons, as well as the common Engliſh grave-ſtones, were derived from the Roman cippi, and introduced to this country by that people. Thoſe who have been accuſtomed to compare works of ancient and modern art will moreover recognize, in the tombs of our church-yards, the ſarcophagus of the Romans, and the ſoros of the Greeks." P. 11.

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* Or a wall. *Rev.*

† " See Gruter. Inſcr. Rom. pp. 197, &c. There is not a ſingle inſtance in Gruter's work, which repreſents the cippus as a pillar. Ed. fol. 1616."

In

In the inſcription given at p. 44, the letter A appears to be wanting either at the end of line 2, or the beginning of line 3. The name muſt have been ΟΥΑΛΕΡΙΟΝ, but the letter may be obliterated in the ſtone. The author's conjecture in the ſame page, that to *calumniate* may have been originally to *co*lumniate, or inſcribe on a column, cannot be admitted; it is contradicted both by the teſtimonies of Latin grammarians, and by the nature of the thing. The word would not ſurely have been formed from the worſt and much the rareſt uſe of the column. Such inſcriptions were almoſt always memorials of honour.

Subjoined to this Catalogue is an article, from which we flattered ourſelves with meeting great ſatisfaction, but were diſappointed. It is ſtyled "PORSON's Tranſlation of the Greek Inſcription on the Roſetta Stone," now in the Britiſh Muſeum; which is explained to mean that it is the tranſlation which appeared at the end of Duane's Seleucidæ, corrected by the profeſſor. It does not, however, ſupport that character. Far be from us the vanity of contending with that prodigy of learning and acuteneſs, as to any taſk to which he ſeriouſly applied his mind. Why he did not do this in the preſent caſe, when he had laboured at the ſtone itſelf in filling up the chaſms of the inſcription, it is now vain to conjecture. But it is impoſſible to compare the tranſlation here publiſhed, with the original, and not to ſee that it is both defective and erroneous in a very great degree; which it could not have been had Porſon attended to it, as we all know he was capable of attending, *when he choſe it.*

Inſtead of entering into any diſcuſſion of this ſort, which would be uſeleſs, we will take this opportunity to introduce our own tranſlation, carefully compared with the *fac-ſimile* of the original; and that the differences may more eaſily be ſeen, we have adopted the words of the tranſlation publiſhed by Dr. Clarke, except where we ſaw *particular* reaſon to depart from them. We regret that Porſon's Supplements to the Chaſms have never been publiſhed; except it be, as we apprehend, that they were never completed. We know, from himſelf, that he was not ſatisfied with what he firſt gave to the Society of Antiquaries; and we believe it was by his deſire that they were not publiſhed. Many of the chaſms are eaſily ſupplied, but thoſe towards the end of the inſcription, where they become more conſiderable, from the greater mutilation of the ſtone, are extremely difficult to conjecture.

NEW

NEW TRANSLATION OF THE INSCRIPTION ON THE ROSETTA STONE, IN THE BRITISH MUSEUM *.

1. In the reign of the young KING, and when he had aſ-
ſumed † the kingdom from his father, the greatly-glorious
lord of kingdoms, *who has* ſettled the affairs of Egypt, and
is in all that relates to (2) the gods pious, ſucceſsful over
his enemies; *who hath* re-eſtabliſhed the life of man, *is* Lord
of the TRIACONTAETERIDES, like the great Vulcan; *and*
is king, even as the ſun, (3) the great king, of the upper and
lower diſtricts; ſprung immediately from the gods *Philo-*
pators ‡, who is approved by Vulcan, to whom the ſun gave
the victory, who is the living image of Jupiter, *and* the ſon
of the ſun, *namely*, PTOLEMY, (4) the everliving, beloved
of PHTHA, in his ninth year §, AETOS ſon of AETOS be-
ing Prieſt of ALEXANDER, and of the gods SOTERS ‖, and
of the gods ADELPHI, and of the gods EUERGETÆ, and
of the gods PHILOPATORS, and (5) of the god EPI-
PHANES, benevolent: ** the *Athlophora* †† of Berenice

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* The figures mark the lines of the original inſcription; but where modern ideas of emphaſis required a change of character we have introduced it, for the ſake of elucidation.

† Παραλαβόντος here muſt ſurely refer to the regular *aſſumption* (παραλήψις) of the kingdom, ſeveral times mentioned afterwards; and in lines 27 and 28 it appears that the kingdom was conſidered as virtually his father's till that *aſſumption*.

‡ Ptolemy Philopator and his wife, ſo called alſo in other part of the inſcription.

§ According to the hiſtories, he ſolemnly took the kingdom upon himſelf in his ninth year, being then 14 years old.

‖ This the exact ſucceſſion, viz. Alexander the Great, Ptolemy Soter, Ptolemy Philadelphus, Ptolemy Euergetes, Ptolemy Philopater, Ptolemy Epiphanes. Part of this ſucceſſion is ſpecified in the Adulitic inſcription. Πτολεμαιος, ΥΙΟΣ Βασιλεως Πτολεμαιου και Βασιλισσης Αρσινοης, ΘΕΩΝ ΑΔΕΛΦΩΝ, των Βασιλεων Πτολεμαιου και Βασιλισσης Βερενικης, ΘΕΩΝ ΣΩΤΗΡΩΝ, ΑΠΟΓΟΝΟΣ. The principal words are the ſame.

** The title of Epiphanes always ends with ευχαριστος, *benevolent*, throughout the inſcription, which proves that the next words belong to ſomething elſe.

†† The office of *Athlophora* is not known, but in an inſcription preſerved in Polenus's Suppl. to Grævius and Gronovius, vol. 4. page 1346, that is, in Spon's Miſc. Erud. Ant. a female prieſt is ſtyled *Stephanephora*, which is very near it.

Euergetes * being Pyrrha, daughter of Philinus; the *Canephora* of Arſinoe, *the wife of* † Philadelphus, being Areia, the daughter of Diogenes; the *Prieſteſs* of Arſinoe, the wife of Philopator, being Eirene, (6) the daughter of Ptolemy; on the fourth day of the month XANDICUS, and the eighteenth of the Egyptian MECHEIR,

A DECREE.

THE HIGH PRIESTS, and they who go into the ſanctuary for the clothing (7) of the Gods, and the *Pterophoræ*, and the ſacred Scribes, and all the other prieſts who aſſembled, from the temples throughout the country, to Memphis, to the king, on the celebrity of the Aſſumption of (8) the kingdom, by PTOLEMY, everliving, beloved of Phtha, the god EPIPHANES, benevolent, which he aſſumed from his father, *theſe* being aſſembled in the temple at Memphis, on that day,

HAVE DECREED:

(9) SINCE KING PTOLEMY, everliving, beloved of Phtha, the god EPIPHANES, benevolent, the ſon of king PTOLEMY and queen ARSINOE, gods PHILOPATORS, hath been in many things beneficent, both to the temples, and to (10) all who are in them, and to all placed under his government, being a god, born of a god and a goddeſs, like Orus the ſon of Iſis and Oſiris, who aſſiſted his father Oſiris; *and* being towards the gods (11) beneficently diſpoſed, hath ſet apart for the temples ſupplies both of money and corn, and hath ſuſtained many expences for the ſake of rendering the climate of Egypt wholeſome, and eſtabliſhing the temples; (12) and by all means in his power hath ſhown a benevolent diſpoſition, and, of the exiſting tributes and taxes in Egypt, ſome he hath finally remitted, and lightened others, that both the people and all others (13) may be in a ſtate of plenty under his government; and the debts which were due to the king from the inhabitants of Egypt, and of the other parts of his kingdom, though many in number, he hath wholly remitted, and thoſe perſons who in cuſtody (14) had been led away, and thoſe who had been under accuſations a long time, he freed from the imputations againſt them; and commanded the ſupplies to the temples, and the annual contributions given in, whether of corn (15) or money, as well the proportions by right ſet apart for the gods, both from the vineyard country,

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* That is, the wife of *Euergetes*.

† Here the tranſlation printed by Dr. Clarke does not inſert, *the wife of*, though equally required by the ſenſe, as to the other Arſinoe, where *it is* inſerted.

and

and from the gardens, and from every thing elſe that belonged to the gods in his father's time (16) to remain ſettled upon the land; and commanded, with regard to the prieſts, that they ſhould pay no more to the public taxes, than they were taxed at up to the firſt year of his father's reign, and alſo excuſed thoſe of the ſacred (17) orders from the yearly voyage to Alexandria, and commanded them not to make the collection of things for the voyage; and of what was paid into the royal treaſury in the temples, in cotton (18) cloths, he remitted two parts; and all other things that had been neglected in former times he reſettled in their proper order, being careful that the accuſtomed dues ſhould be paid to the gods, according to (19) right; and in like manner hath diſtributed juſtice to all, as Hermes the Great and Great*; and hath ordained alſo that thoſe who came from the ſeats of war, and other places diſaffectedly (20) diſpoſed, having come down in the periods of tumult, ſhould remain upon their own poſſeſſions; and alſo provided that forces, both of cavalry and infantry, and of ſhips, ſhould be ſent againſt thoſe who made invaſion (21) upon Egypt, both by ſea and land, ſuſtaining great expences both of money and corn, that not only the temples but all in the land † might be in ſecurity; and going (22) alſo to Lycopolis in the Buſiritic *Nome*, which was incloſed and fortified againſt a ſiege, not only with a very plentiful ſupply of arms, but with every other kind of ſtores, as might be expected from the long (23) time in which the diſaffection of the wicked who were there collected had ſubſiſted, they having done much miſchief to the temples, and to thoſe who dwelt in Egypt: he alſo ſit-(24)-ting down before the city with mounds and trenches, even ſurrounded it with walls of conſiderable ſtrength; and when the Nile made its great riſe, in the eighth year of his reign, and would as uſual have inundated the (25) flat country, he ſtopped it out from many places, fortifying the mouths of the rivers, ſupplying for that purpoſe no ſmall ſums of money, and ſtationing both horſe and foot to defend (26) them, in a ſhort time not only took the city by aſſault, but deſtroyed all the wicked who were in it; as *Hermes*, and Orus the ſon of Iſis and Oſiris ſubdued thoſe who in the ſame (27) places had revolted formerly: the perſons who had been leaders of the revolters under his father, and had *laid waſte* the country, and had injured the temples, when he came up to Memphis, in vindication of (28) his father, and his own royal autho-

* Quaſi, twice great: he is elſewhere called *thrice Great*.

† Εν αυτη.

rity, he puniſhed without exception, as became him; at the ſame time when he arrived there to fulfil *all* the forms of law, for the Aſſumption of the kingdom; but he remitted the (29) dues from the temples, accruing to the royal treaſury, up to the eighth year of his reign, being in corn and money no ſmall ſum; and in like *manner alſo* the penalties for not delivering into the royal treaſury the cotton *clo*-(30)-ths, and the deficiencies of thoſe that had been delivered, as appearing by proof, up to the ſame period; he alſo diſcharged the temples from the payment of the buſhel * reſerved from each acre of the ſacred land, as alſo from the vineyard land (31) the ceramium † from each acre: and to Apis and Mnevis he gave much, and to the other ſacred animals throughout Egypt much more than the kings before him, being careful of what was *reſerved for* (32) them in every inſtance; and to their ſepulchres alſo giving what was right, abundantly and gloriouſly; and the dues that were aſſigned to the private temples, with ſacrifices and public celebrities, and all other *legal rites*; (33) and the honours of the temples, and of Egypt, he preſerved throughout the land, according to the laws; and the temple of Apis he decorated with very coſtly works, ſupplying for that purpoſe of gold, *and ſilv*-(34)-er, and precious ſtones no ſmall amount; and the temples, and the ſhrines, and the altars he repaired, and what was further wanting of any kind of ſupply he furniſhed beſides, having the mind of a beneficent deity in all things *that belong to* (35) divine worſhip; and having further enquired what were the moſt honoured ‡ parts of the temples he reſtored them throughout his kingdom, as was right, For which things the gods have given him health, victory, power and all other good *things, with* (36) the kingdom which ſhall remain to him and to his children for ever.

WITH GOOD FORTUNE,

IT HATH BEEN DECREED, by the Prieſts of all the temples throughout the country, that all the preſent *honours due* (37) to the everliving king PTOLEMY, beloved of Phtha, the god EPIPHANES, benevolent, and in like manner thoſe of his parents, the gods PHILOPATORS, and thoſe of his anceſtors, the gods EUERGETÆ, and thoſe alſo (38) of the gods BROTHERS, and thoſe of the gods SOTERS, THEY would increaſe greatly: and that they would ſet up, in every temple, the ſtatue of the everliving king, the god EPIPHANES, benevolent, in the moſt *conſpicuous place* (39)

* Αρταβη. † Or Amphora, a veſſel.

‡ Or moſt expenſive. Τιμιωτατα.

which

which ſhall alſo be called the Statue of Ptolemy, THE DEFENDER OF EGYPT, near which ſhall be placed that of the peculiar god of the temple, giving him a victorious ſhield, which things ſhall be prepared *according to the uſual* (40) mode; and that the prieſts ſhall miniſter to theſe ſtatues three times a day, and ſhall place by them the ſacred ornaments, and ſhall perform all other things appointed by law, as is done to the other gods, in *feaſts and general ce-*(41)*-lebrities*; and that there ſhould be erected to king PTOLEMY, the God EPIPHANES, benevolent, the ſon of king Ptolemy, and queen Arſinoe, gods PHILOPATORS, an image and a ſhrine of *gold in the . . . . . of all* (42) the temples, and that they ſhould place them in the ſanctuaries, with the other ſhrines, and in the great general celebrities, when the ſhrines are carried out in proceſſion, that the *ſhrine* alſo of the God EPIPHANES, *benevolent, ſhould be car-*(43)*-ried* out with them, and that it may be conſpicuous, both now and in future, there ſhall lie upon the ſhrine the king's ten golden baſileiæ *, by *each of* which ſhall lie an aſp *as by all* (44) the aſp-formed baſileiæ which are on the other ſhrines; and in the midſt of them ſhall be the baſileia which is called PSCHENT, which he wore when he entered into *the royal apartment* at Memphis (45) to fulfil the legal rites for the ASSUMPTION of the kingdom; and that there ſhall be put in the ſquare ſpace round theſe baſileiæ, as at the aforementioned royal apartment, *golden* phylacteries †, *on which ſhall be written that* (46) they belong to the king, who made illuſtrious both the upper and the lower region, and ſince ‡ the thirtieth of this Meſoreh, on which the birth-day of the king is celebrated, and in like manner *the . . . . . of the month* ..... (47) in which he aſſumed the kingdom from his father, are decreed to be called after his name in the temples, thoſe days being the origin of many bleſſings to all, that theſe days ſhall be held as *feſtivals and general celebrities, in all* (48) the temples throughout Egypt, monthly; and that they ſhould perform upon them ſacrifices, and libations, and other legal rites, as in the other general celebrities, and that theſe eſtabliſhed . . . . . *ſhould be . . . . . to thoſe* (49) who exhibit them

* It is difficult to ſay what theſe were; by his wearing one of them (περιθεμενος, putting it on in ſome way round him) it ſhould ſeem that they were *golden crowns*, but there are objections to this interpetation. It has been thought beſt therefore to preſerve the word *baſileiæ* unaltered.

† Or Amulets. ‡ It is *ενει*.

in

in the temples, and that there ſhould be held a feaſt and general celebrity, to the everliving and beloved of Phtha, KING PTOLEMY, the GOD EPIPHANES, benevolent, *yearly, throughout both the upper and lower* (50) region, from the new moon of Thouth, for five days, in which alſo they ſhall wear chaplets, performing ſacrifices, and libations, and all things that are proper; and that *the prieſts* ſhall be ſtyled in addition . . . . . (51) alſo the prieſts of the God EPIPHANES, benevolent, beſides the other names of the gods for whom they miniſter, and that they ſhould divide the profits * among all, and to thoſe who . . . . . (52) his prieſthood; but that it ſhall be lawful alſo to other private perſons to hold this feaſt, and to raiſe the aforenamed ſhrine, perform*ing all the rites eſtabliſhed by law* (53) . . . times in a year, that it may be manifeſt why the inhabitants of Egypt exalt and honour the god EPIPHANES, the benevolent king, as is appointed by law: and *that this decree ſhall they cauſe to be inſcribed on* (54) a ſolid ſtone, in the ſacred, in the native, and in the Greek characters, and place it in each *temple* of the firſt and ſecond *Gods, throughout the upper and lower region of Egypt.*"

It appears to us, on carefully examining this inſcription, that it is in many reſpects an hiſtorical document of great conſequence; and leading to the illuſtration of ſeveral new facts. We cannot feel certain that in every inſtance we have given the right interpretation of the obſcure parts; but we feel no doubt that in many reſpects we have thrown a light upon it, which could not be derived from any former tranſlation. If we can obtain the Greek Supplements to the chaſms, which Porſon finally approved, we ſhall probably publiſh the original with remarks. Our own conjectural ſupplements are here given in Italic character, and are confeſſed to be, in ſome inſtances, rather doubtful.

ART. VIII. *Memoirs of Joſias Rogers, Eſq. Commander of his Majeſty's Ship Quebec. By the late William Gilpin, A. M.*

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* Χρηματισμους, profits, not oracles, which is a leſs uſual ſenſe. Πᾶσι δὲ συνετάττετο ποιήσασθαι τοὺς Χρηματισμούς, τουτέστι διοικήσεις. —Suidas.

Prebendary

Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt. Publiſhed by his Truſtees for the Benefit of his School, at Boldre. 8vo. 192 pp. 5s. Cadell and Davies. 1808.

WE have ſo ſincere a reſpect for the character of Mr. Gilpin, and ſo earneſt a deſire to demonſtrate our eſteem for his memory, that we regret not having ſeen this poſthumous work before. We wiſh ſuch conciſe yet comprehenſive ſpecimens of biography as this life of a gallant ſailor more frequently occurred, as we think they operate very beneficially in various ways. They act as a ſtimulus to noble actions, in the humbler ranks of a hazardous profeſſion, by making it appear that exertions of bravery, even in relatively ſubordinate ſtations, are neither without reward nor are ſuffered to paſs unrecorded. Captain Rogers roſe from a very humble ſituation, and would doubleſs have riſen to the very higheſt honours of his profeſſion had he not been cut off by untimely death. Mr. Gilpin was the miniſter of his pariſh, and therefore a very proper perſon to bring ſuch an example before the public.

Captain Rogers was as it were born a ſailor, and at an early period diſcovered that irreſiſtible propenſity to the profeſſion which was an earneſt of perſeverance, ſucceſs, and honour. The difficulties, and there were many, which occurred in the earlier part of his ſervice, only animated his exertions and provoked the exerciſe of thoſe talents, which were afterwards matured into excellence. A plain unadorned narrative details his progreſs, from his hard captivity in America through various ſcenes of danger and of glory, till his career was abruptly terminated by a fever, probably accelerated by his uncommon exertions for the preſervation of Grenada. A very ſhort ſpecimen may ſuffice, which though not ſelected with particular care is highly characteriſtic.

"The particulars however of the ſiege belong to hiſtory. We have only to do with that part of it, in which Captain Rogers was concerned; who acted in the double capacity, ſometimes of a naval officer, conducting the boats, and ſeamen; and ſometimes of a brigadier-general at the head of his brigade, on land.

"In this latter capacity obſerving where he thought he could annoy the enemy with great advantage, from a lofty ſituation in the woods, called Morne Tartenſon, he aſked leave of the general to form, and conduct a battery there himſelf, without conſulting the engineers.

"As he was known to be a man, who never attempted any thing, which he he had not a reaſonable proſpect of performing, he

he eaſily obtained leave, and encamping with his brigade, he pleaſed his men greatly by telling them, his battery ſhould be erected, and managed only by ſeamen.

"Though his genius was at ſea, he became an excellent camp officer; and ſeemed perfectly familiar with all the duties of his new ſtation. To the proviſions, and other accommodations of his men, he was very attentive. Cleanlineſs in that hot climate, he thought a great point; and it appears among his orders to his officers to carry ſuch of the men, as were not on duty, every day to the ſea, and make them bathe; but not to ſuffer them to continue in the water above five minutes.

"No man ever ſpared himſelf leſs, or ſuffered fatigue with greater cheerfulneſs in the way of his duty. 'The admiral,' ſays he, 'believes I can ſubſiſt without ſleep: for I aſſure you I have not had my cloaths off, ſince we left Barbadoes, which is ſix or ſeven weeks ago. Nor have I either boat-cloak, great coat, or blanket. My only bed is a mahogany plank. But I thank God, I never had better health: nor do I feel the climate. The dews are very heavy; and I generally get ſoaked twice, or thrice in the courſe of the night, in viſiting the pickets, and out-poſts. —We are very near the enemy. Their ſhot and ſhells fly over us; and we have rather unquiet nights. Do you remember Lieutenant Milne of the Boyne? He is now a captain, and commands one of the Boyne's companies of ſeamen. He has loſt both his legs by a ſhell, and I fear cannot live. He was a fine pleaſant fellow; he is now in my tent; and has ſtill a ſmile upon his countenance.—I know you will ſay, I am prodigal of health, and life. It may be ſo: but it is ſhameful to be outdone in danger, or enterprize. While I am writing, the enemy has thrown a number of ſhot into our camp. Three are juſt brought me, of thirty-ſix pounds weight.—I underſtand the moment the colours are hauled down here, I muſt inſtantly proceed with the ſquadron to inveſt Guadaloupe.'

"While Captain Rogers lay in his camp before Fort-Royal, he had a narrow eſcape in one of his reconnoitering parties. He was making ſome obſervations at night with Lord William Townſend, his aid-de-camp, when they fell in unexpectedly with a French picket. One of the centinels ſnapped his firelock at them; but it miſſed fire: on which they immediately puſhed on, as if they had been followed by a covering party; and the French conceiving they durſt not have acted in that bold manner, unleſs they had been ſeconded, precipitately fled. If they had retreated, they would have been infallibly purſued. They picked up a firelock, and ſome other little things, which the French had thrown away in their haſte, and returned to the camp in triumph." P. 110.

After the death of Capt. Rogers, the Aſſembly of Grenada, ſenſible of the value of the hero they had loſt, erected a monument at the public expence over his remains, with a very honourable inſcription. But it is a greater honour that his character and exploits ſhould be recorded by the pen of Mr. Gilpin, who has here exhibited a ſpecimen of biography which every one will be highly gratified to peruſe, and which may be earneſtly recommended to imitation. It is ſimple, unaffected, and yet highly impreſſive.

ART. IX. *The Chronicle of the Cid Rodrigo Diaz de Bivar, &c.*

(Concluded from page 467.)

BELOW the Biſhop in degree, but ſcarcely below him in eſteem, ſtands the noble ſteed Bavieca, the companion of the Cid in many of his victories; perhaps the perſon to whom, after Santiago and St. Lazarus, he was moſt indebted for them. We are happy that Mr. Southey's taſte was not ſo faſtidious in his compilation and ſelection for this work as to reject the mention of this conſpicuous character. In a hiſtory full of wars and bloodſhed, a ſingle trait of affection and attachment, whether it be to a horſe or a miſtreſs, is as refreſhing to the reader as the draught of wine and three ſops of bread to the hot and thirſty combatants, who are toiling in their caſes of ſteel for his entertainment.

The fame of the Cid's ſucceſs, together with ſome valuable teſtimonials of it, having reached the King Alfonſo, two young men at Court, the Infantes of Carrion, became very naturally deſirous to marry into a family of ſuch power and opulence, and prevail upon the King to aſk the conſent of the Cid, which, as in all ſuch caſes, is obtained without much difficulty. The gallants however are not of the right breed for perpetuating the warlike ſtock from which their wives proceed; and in an affair of a little domeſtic buſtle, when a tame lion unexpectedly makes his appearance after dinner, they certainly behave rather awkwardly for ſons-in-law of the Cid. As people who are in the wrong generally give out that they themſelves are injured, ſo theſe gentlemen pretend to think that the lion's attendance in the hall was a trick contrived to inſult them, by putting their courage to the proof,

proof, and accordingly, with the ſame ſpirit of juſtice and generoſity, reſolve to revenge themſelves on their wives, as ſoon as theſe ladies ſhall be in their power. An opportunity ſoon offers. The Infantes and their ladies, with a goodly company and great treaſures, depart from Valencia, not without ſome miſgivings on the part of the Cid and Donna Ximena. Their way lies through the oak foreſt of Corpes, and on a green lawn ſurrounded by high mountains, and thick and lofty trees, and a reaſonable proportion of wild beaſts, the whole party halt to paſs the night. In the morning the Infantes, under pretence of arranging ſome family matters with their wives, order the ſumpter beaſts to be laden, the tent ſtruck, and ſend all their company on, and as ſoon as they are ſecure from interruption put their cruel purpoſe into execution. They

"tore away the mantles from off their wives, and the garments which they wore, ſave only their inner garment, and they held them by the hair of their head with one hand, and with the other took the girths of their horſes. And the women ſaid, Don Diego and Don Ferrando, ye have ſtrong ſwords, and of ſharp edge; the one is called Colada, and the other Tizona; cut off our heads, and we ſhall become martyrs! But ſet not this evil example upon us, for whatever ſhame ye do unto us, ſhall be to your own diſhonour. But the Infantes heeded not what they ſaid, and beat them cruelly with the ſaddle-girths, and kicked them with their ſpurs, ſo that their garments were torn, and ſtained with blood. Oh, if the Cid Campeador had come upon them at that hour! And the women cried out, and called upon God and Holy Mary to have mercy upon them; but the more they cried, the more cruelly did thoſe Infantes beat and kick them, till they were covered with blood, and ſwooned away. Then the Infantes took their mantles and their cloaks, and their furs of ermine, and other garments, and left them for dead, ſaying, Lie there, daughters of the Cid of Bivar, for it is not fitting that ye ſhould be our wives, nor that ye ſhould have your dower in the lands of Carrion! We ſhall ſee how your father will avenge you, and we have now avenged ourſelves for the ſhame he did us with the lion. And they rode away as they ſaid this, leaving them to the mountain birds, and to the beaſt of the foreſt. Oh, if the Cid Campeador had come upon them at that hour! And the Infantes rode on, glorying in what they had done, for they ſaid that the daughters of the Cid were worthy to be their harlots, but not their wives." P. 266.

The ladies, notwithſtanding this violence, eſcape with their lives, and, owing to the fidelity of Felez Muñoz, their couſin, are diſcovered in their ſad plight, and conducted to

a place of ſafety. The Cid is now informed of the inſult offered to his daughters and to himſelf, and reſolves to take public and ample vengeance upon their huſbands. He appeals therefore to the King, and demands juſtice. The Cortes are aſſembled, and the Cid ſets out with a retinue of nine hundred knights and five hundred eſquires, beſides others of his houſhold. All the buſineſs preparatory to the opening of the Cortes is animating in the higheſt degree, the pomp and ceremony of the meeting, the buſtle, and even the bickerings and ſuppreſſed animoſities of the ſubordinate partizans, are all in the ſtricteſt ſenſe natural. The ſpeech of the Cid bears internal marks of being genuine. There is that torrent of indignation, thoſe breaks and interruptions of paſſion, that crowd of ideas, which the feeling, and nothing but the real feeling of injury and inſult could ſuggeſt; and which, unleſs there had exiſted a prototype of our own Shakeſpeare, no imagination could have invented, that ſtamps indelibly the character of truth upon the whole incident. For this piece of natural eloquence we muſt however refer our readers to the work itſelf, contenting ourſelves with telling them that the honour of the Cid and his daughters is ſufficiently re-eſtabliſhed by the termination of the combat, in which the Infantes of Carrion are obliged to engage, and to ſave their lives by confeſſing themſelves traitors.

The Cid was by this time grown into years, and little remained to him but to paſs the remainder of a life of glory with dignity and honour. His friendſhip is ſolicited by the Soldan of Perſia, and his daughters are more honourably married than before to the Infantes of Arragon and Navarre. One cloſing deed of honour however remains to be performed, and, as if to diſtinguiſh his eventful life by more than ordinary circumſtances at its end, a victory is to be atchieved by his corpſe.

After five years of peace, King Bucar, the Miramamolin of Morocco aſſembles a mighty army and comes againſt Valencia; the Cid does not live to ſee the iſſue of the conteſt, but expires on the 29th of May, 1099, in his 73d year, with great hope and comfort, having been credibly informed by St. Peter in a viſion, that although "being dead, he ſhall win the battle for the honour of his body." His corpſe being preſerved from putrefaction, is dreſſed and ſet on the back of Bavieca, "that good horſe," and thus led out at one of the gates of the city, with the Biſhop Hieronymo on one ſide of him, and the truſty Gil Diaz on the other. His people in the mean time, under the command of Alvar Fañez Minaya, and eager for the honour of their departed

Lord,

Lord, fall upon the Moors, who being utterly diſcomfited, as all ſuch infidels ought to be, take to their ſhips and depart. The city being totally deſerted, falls into the poſſeſſion of the Moors of Alcudia, and the Hoſt of the Cid convey him in peace and honour to Caſtille, where he remains in the Monaſtery of St. Pedro de Cardeña freſh and untainted for ten years, at the concluſion of which he is interred, ſeated in the ivory chair, and in his garments, and with the ſword in his hand.

The body has been moved in the church three times; the laſt tranſlation was in the year 1541, when little more than the bones remained. The tombs of the Cid and Dona Ximena are ſtill ſhown, and are held in great veneration, and ſome articles, among which are the ſwords Colada and Tizona, are preſerved as relicks. It is owing to accident only that the Cid has eſcaped the honours of canonization. "Nevertheleſs he hath alway been regarded with great reverence as a ſpecial ſervant of God; and he is called the Bleſſed Cid, and the Venerable Rodrigo Diaz. Certes his ſoul reſteth and reigneth with the bleſſed in Heaven. Amen."

We have now gone through this intereſting hiſtory, of which we have given nothing but a ſketch. Of its truth as to general points there can be no queſtion; of its importance as a literary curioſity we need ſay but little. So complete a picture of manners in the feudal times of Europe has not been preſented to us: and while we congratulate Mr. Southey on the able accompliſhment of his taſk, we muſt confeſs ourſelves obliged for the light which he has thrown on the darkeſt age of hiſtory.

Our readers will have perceived enough of the ſtyle of this work by the extracts we have laid before them, to render it a neceſſary object of our notice. Its reſemblance to that of the Sacred Authors will give many perſons reaſon to ſuppoſe that it has been reſorted to from an affectation of ſingularity, and to give to the hiſtory an air of importance which intrinſically it may not poſſeſs. Had this been the caſe, we certainly ſhould not have held Mr. Southey perfectly guiltleſs, however much we might have been amuſed by his contrivance. It muſt however be conſidered that this was not an object of choice, but of neceſſity, binding in proportion to the fidelity with which he propoſed to execute his undertaking; and, as he was not writing the Hiſtory of the Cid in all the grace and poliſh of modern language, but tranſlating an ancient Chronicle, compoſed in an age when of authors there were but few, and of critics none at all, the more faithfully he could tranſlate even the idioms and forms of

ſpeech uſed in his original, the more perfect did he render the repreſentation of the people and the manners which it records. Therefore, although we ſhould be exceedingly ſorry to ſee any country gentleman, or romantic young authoreſs, who ſhould go about to invent, in this age of imitative invention, the chronicle of any imaginary hero, taking up as a model the ſtyle of the work before us, which for narration, merely as ſuch, is far from agreeable, and on account of the abruptneſs of its periods not eaſy to read aloud; yet as in this particular inſtance it conſtitutes a whole, and is never ſtrained into extravagance, nor ſuffered to degenerate into a more familiar ſtyle of diction, we cannot ſay that we wiſh to have the Legend in any other than that characteriſtic dreſs in which the editor has preſented it to us.

We cannot cloſe this account without recommending to the attention of our readers a very compendious view, offered in Mr. Southey's *Introduction*, of the riſe and progreſs of the Mahommedan religion, and the particular ſtate of it in Europe, together with a compariſon of manners, Chriſtian as they were called, previous to and in the times recorded in the Chronicle. The principles of the Mahommedan religion, and its effects upon ſociety and morals, are very ſatisfactorily developed, and are illuſtrated by the original reflections of a bold and comprehenſive genius, which ſees intuitively the links by which events are connected with their moſt diſtant cauſes.

Speaking of the irruption of the Moors into Spain when it was in the poſſeſſion of the Wiſi-Goths, this author obſerves,

"No country was ever yet ſubdued by foreign enemies, unleſs the badneſs of its government, or the folly of its governors, prepared the way for them. The laws of ſucceſſion among the Wiſi-Goths were ill-defined, and worſe obſerved. There were claimants to the crown abject enough to be willing to accept it from the hand of the Mooriſh Conqueror, and fools enough to ſuppoſe that a Conqueror would give it them; actuated by this vile hope, and by the deſire of deſtroying their rivals, though the utter overthrow of their country ſhould be brought about by the ſame means, they invited the invaders, and aided them with all their influence." P. xiv.

The political and perſonal character of the falſe Prophet, and the influence of his tenets on thoſe who follow them are thus drawn, we think, with an able hand. The ſketch is ſhort, but parts of it are original, and we know ſpiders of authors who,

who, out of the matter it contains, would contrive to ſpin a book. We do not quite inſert the whole of it.

"In forming a new religion, Mahommed aimed at making its ritual leſs burthenſome, its morality more indulgent, and its creed more rational than thoſe of other nations. It was not, however, enough to appeal to the reaſon, nor even to the paſſions of mankind, without at the ſame time profiting by their credulity. To the Jews he announced himſelf as the Meſſiah, the conqueror in whom their prophecies centered; to the Chriſtians, as the Paraclete who was to accompliſh the yet unfulfilled ſyſtem of Revelation. The mere robber would ſoon have been cruſhed, the mere philoſopher would have been neglected, and he who had attempted to preach the incommunicable nature of Deity, either among Pagan or Chriſtian Idolaters, would hardly have eſcaped death as a blaſphemer. God is God, was a tenet to which none would have liſtened, without the daring addition that Mahommed was his prophet. The impiety of one reaſoning doubt would have ſhocked and terrified thoſe who believed the impudence of an aſſerted miſſion. Reaſon was too weak to ſtand alone, and clung to fanaticiſm for ſupport.

"No traces of a diſordered mind are diſcoverable either in the life or in the doctrines of Mahommed. The pure theiſm which he preached he probably believed; but his own claims proceeded from ambition, not from ſelf-deceit. Perſevering in his object, he varied the means, and never ſcrupled at accommodating his inſtitutions to the eſtabliſhed prejudices of the people. At firſt Jeruſalem was choſen to be the metropolis of his religion, and the point toward which all the faithful ſhould turn their faces in prayer. This privilege he transferred to Mecca, and though he deſtroyed the idols of the Caaba, he ſuffered the black ſtone, which was the great object of idolatrous worſhip, to retain its honours. Thoſe founders or reformers of religion who were inſpired, and thoſe who believed themſelves to be ſo, have ſpared neither the prejudices nor paſſions, nor inſtincts which oppoſed them. Mahommed attempted no ſuch conqueſt of human nature: he did not feel himſelf ſtrong enough to conquer. His conduct diſplayed the verſatility of a ſtateſman, not the inflexibility of an honeſt fanatic.

"The Moſlem, in proof their religion, appeal to the plenary and manifeſt inſpiration of the Koran. They reſt the divinity of their holy book upon its inimitable excellence; but inſtead of holding it to be divine becauſe it is excellent, they believe its excellence becauſe they admit its divinity. There is nothing in the Koran which affects the feelings, nothing which elevates the imagination, nothing which enlightens the underſtanding, nothing which ameliorates the heart: it contains no beautiful narrative, no proverbs of wiſdom or axioms of morality; it is a

chaos of detached ſentences, a maſs of dull tautology. Not a ſolitary paſſage to indicate the genius of a poet can be found in the whole volume. Inſpired by no fanaticiſm, of a meagre mind, and with morals of open and impudent profligacy, Mahommed has effected a revolution which, in its ruinous conſequences, ſtill keeps in barbariſm the greateſt and fineſt part of the old world. His were common talents, and it is by common talents that great revolutions have moſt frequently been effected; when the train is ready there needs no lightning to kindle it, any ſpark ſuffices. That his character was not generally miſtaken, is evident from the number of imitators who ſtarted up: there is alſo reaſon to ſuſpect that it was as well underſtood by many of his friends as by his enemies. Ali indeed believed in him, with all the ardour of youth and affection; but they who are convinced by the ſword are ſuſpicious converts, and among theſe are Abbas, and Amrou, and Caled, the holieſt heroes of Iſlamiſm. Ambition and the hope of plunder ſoon filled his armies, and they who followed him for theſe motives could teach their children what they did not believe themſelves." P. xvii.

Even if it had been poſſible for philoſophy to oppoſe a ſyſtem built on ſuch a baſis, the 11th and 12th centuries were not very fertile in philoſophers; but they could produce a people capable of great enthuſiaſm of mind and great patience of bodily privations. Theſe were powerful engines, and we ſee what they could accompliſh in the hand of one who knew how to direct them.

"But they," the Spaniards, "were a Chriſtian and a free people. The moral inſtitutions of Chriſtianity gave them a decided and encreaſing advantage. Even its corruptions were in their favour. Mahommed won his firſt victory by calling for an army of angels, when his troops were giving way. He galloped forward, and caſting a handful of ſand among the enemy, exclaimed, Let their faces be covered with confuſion! The Moſlem believed that the armies of God obeyed his call, and in that faith they were victorious. The deliverers of Spain encouraged their followers by coarſer frauds; a hermit had promiſed them victory, or they had ſeen viſions, or the croſs, which was their banner, had appeared to them in the ſky. The invention of a tutelary Saint to fight their battles, not metaphorically, but in perſon, was a bolder and more animating fiction. Ramiro had fought a whole day long with the Moors; he kept the field at night with a broken and diſpirited army, who were compelled to abide the next morning's danger, becauſe they were ſurrounded, and could not fly. The King called them together, and told them that Santiago had appeared to him in a dream, and had promiſed to be with them in the battle, viſibly and bodily, on a white ſteed, bearing a white banner and a red croſs. The Leoneſe, who before

fore this had loſt all hope, began the attack, ſhouting God and Santiago. A Knight led them on, riding a white ſteed, and bearing a white banner with a bloody croſs. They utterly defeated the Moors. A general tribute in bread and wine was granted to the Saint's church for ever, and a knight's portion from the ſpoils of every victory which the Chriſtians ſhould gain." P. xxxii.

It is not ſurpriſing that to this character among the people even kingdoms ſhould owe their birth, and Spain her emancipation from the yoke of Iſlamiſm, and the vexation of an internal enemy, different in cuſtoms, in language, and in creed, from her own population. The ſpirit was encouraged by ſucceſs, and accident ſometimes contributed to its operations.

" A regular ſyſtem of deceit practiſed by the prieſts for their own immediate intereſt, continually freſhened and invigorated the enthuſiaſm of the people. To obtain the profits of a favourite altar, was the motive which influenced the inventor of a martyr's body, or of an image; but where chapels were thus founded, cities ſometimes grew. A ſhepherd told his fellows that he had followed a dove towards a rock, whither by her frequent flight, and turning back to him upon the wing, ſhe ſeemed to invite him: there he had diſcovered a cavern and an image of the Virgin, at whoſe feet the dove remained undiſturbed, being conſcious of divine protection. Such was the devotion of the people that a town was built there. St. Maria la Blanca was deſerted by all its inhabitants for this holier place of reſidence, but the prieſts and people go yearly among its ruins to perform a ſervice for the ſouls of their forefathers who are buried there. A pious Spaniard employed his life in improving the great road to Compoſtella, opening thickets and building bridges along the way. About twenty paces from his little hermitage he made his own tomb. The pilgrims gratitude did not ceaſe when their benefactor died. His tomb became a place of popular devotion; a ſplendid church was at length erected over it, and that church is now the cathedral of a city, which is called St. Domingo de la Calzada, after his name. A hermit, by name Juan, fixed his dwelling on Mount Uruela, not far from Jaca: he built a chapel on one of its ſummits, and dedicated it to John the Baptiſt. Four other Monks joined him: the fame of their piety was bruited abroad, and their chapel became the choſen ſpot for the devotion of Chriſtians round about. When Juan died, a great multitude aſſembled at his funeral; ſix hundred hidalgos were among them; they ſaw their numbers and the ſtrength of the country; the feeling which had brought them together excited them, they elected a leader, and founded the kingdom of Navarre." P. xxxiv.

It

It is time now that we conclude this review of a book which has afforded us both entertainment and inſtruction, ſending ſuch of our readers as would partake our pleaſure to the ſame ſource whence our own has been drawn. The nature of the work is ſuch, that it muſt be found among the well-bound quartos in every library, as well as on the table of thoſe deſultory readers, who occaſionally reſort to books amongſt other means of amuſement and relief from the fatigues of buſineſs.

ART. X. *The Mother: a Poem, in five Books. By Mrs. Weſt, Author of "Letters to a Young Man," &c.* 12mo. 242 pp. 7s. Longman and Co. 1809.

STRONG ſenſe, maternal, patriotic, and, above all, Chriſtian feeling, without cant, without a tincture of fanaticiſm, are the characteriſtics of this poem; which, though it may be ſlighted by the faſtidiouſneſs of falſe criticiſm, will be ever the delight of thoſe who are formed or trained to feel as man ſhould feel, whether as a relative to his fellow men, or as a candidate for that life where painful feelings ſhall have ceaſed. It might be expected that the Mother who wrote the Letters alluded to in the title-page would have much to ſay, whether in poetry or proſe, that muſt prove her truly worthy of that honourable name; it muſt be foreſeen that ſhe who in thoſe Letters ſo ably ſtated her truly Anglican religious ſentiments, would ſtill diſdain all falſe or factitious ideas on the ſubject: but it could not have been expected of any writer, before trial, that ſhe would do ſo ample juſtice to an arduous ſubject; and ſo often call forth the ſympathy and even the tears of the attentive and feeling reader.

Having ſuch a ſubject to expatiate upon, we will not too long detain our readers with previous matters. We ſhall ſay briefly, that the five books of the Poem are allotted to the following ſubjects, 1. Infancy; 2. Religious Inſtruction; 3. Education; 4. Separation from Children; 5. Maternal Sorrows; and that the writer conſtantly riſes in poetic energy from the beginning to the cloſe of this ſingular didactic. From ſeveral parts of theſe books we ſhall give ſhort ſpecimens; and if they do not incline the reader to ſeek further acquaintance with the poem, we ſhall confeſs that we have ill eſtimated the taſte of others by our own.

The

The first book does not, we are aware, fully excite the expectations which the last so amply fulfils. The subjects are more common, and though handled with skill, and sagacity, do not strongly call forth the feelings. The following apostrophe to Britain, however, gives an excellent foretaste of the patriotic ideas, that are afterwards to be developed with more force. Describing the present unexampled state of Europe, the author exclaims,

" ——O menac'd isle!
Last refuge of integrity and worth,
To which religion, liberty, and peace
Have flown as to an ark, riding secure
Amid a world of waters; must thou too
Sink in the deluge that hath overwhelm'd
Order and law, and from their base pluck'd up
Empires and states, the elder born of time;
Whelming the bright records of ancient fame,
Habits, and hopes, in the oblivious *Now*
Of pow'r invincible!" P. 37.

The close of this first book turns also to the same idea.

" And, native Albion, must thou too become*
Thus lost, thus nameless, in the vortex vast
Of universal rule ingulph'd, while all
Thy monuments of glory pass away
Like a poor maniac's dreams; thy sons' renown,
The virtue of thy daughters? The sad Muse
Bends on her harp, and silent bodes a change
Vast, dolorous, fatal to her lofty song."

It will not be denied that this is a fine and solemn close of one division of the work. The strain of hope and firmness, on the same subject, opens the second book. When she enters upon the topic of Religious Instruction, Mrs. West, as may be imagined, is where she much delights to dwell, and is able to delight others. As in this example.

" But chiefly, while the imitative powers
Float o'er the ductile frame, yourself preside
The priestess of your congregated babes,
And pure exemplar. Teach them from your look
To learn devotion, from your precepts truth,
And from your life religion. Shall the beast

* So we read a line, which must have been given otherwise only by an error of the press; for it is not measure as it stands. *Rev.*

Inſtruct its young how ſeemlieſt to fulfil
Its brutal functions? Shall the bird direct
Her newly feather'd offspring to expand
Their wings, and ſoar into the azure vault,
Their humbler heav'n? And ſhall the nobler race
Of man, creation's ſovereign, uninform'd
Of their high calling, waſte the morn of life,
Unconſcious whence they ſprang, or whither tend?
" How ſweetly looks the cherub Innocence,
Led by the ſeraph Piety to tread
The earthly courts of God. How ſweetly ſounds
Its dulcet voice, breath'd in the low reſponſe,
Or louder riſing in the full-toned ſound,
Of choral Hallelujahs; or the ſtave
Solemn and plaintive, ſuch as beſt beſeems
Frail mortals communing with God." P. 66.

The mother praying for her children was never ſo beautifully pourtrayed, to our recollection, as in the following lines:

" And ye who, converſant in life, well know
Its ſhelves, its rocks, and quickſands, mothers, join
To prudent precept and example chaſte,
O join the potent energy of prayer,
For grace divine, beſt guard of feeble man,
Beſt foil of wily Satan. He diſmay'd
Flies from the hand in holy warfare rais'd,
As Amalek from Amram's ſuppliant ſon*.
Love ye your children? I again inquire;
Kneel in your cloſets, kneel, and crave of heaven
That bleſſing they will aſk you to impart.
So ſhall they feel it not an empty form,
But pow'rful benediction, like the dew
From Hermon, ſhedding on the thirſty vale
Fertility and beauty. Prayer has power
To pierce the empyrean, if preferr'd
For treaſures ſpiritual. Fear not, preſs on,
Importunate; aſk freſh ſupplies of faith,
Humility, and patience, peace and love." P. 74.

The third book, though full of ſound, and well-expreſſed precept, does not offer to the poetical reader ſo much attraction. There are however fine paſſages in it, which we might quote, did we not haſten to thoſe that more ſtrongly claim our recommendation. The fourth is no leſs rich in

* Exodus xvii. 11.

imagery

imagery and deſcription than in advice. The picture of the young man firſt quitting his home for the buſtle of the world is finely conceived, and finely touched: and the ſimile which follows, of Moſes looking from Piſgah, is in a high ſtrain of poetry. But feeling the truth and excellence of all the ſentiments it contains, how ſhall we find due commendations for the paſſage in which this poetical Mother hails and deſcribes the happineſs of the Mother of PITT! We muſt give it entire, and let it ſpeak for itſelf.

" Nor blame the mother, who if ſplendid parts
And vaſt acquirements, various, rich, profound,
Wiſdom and truth, integrity and zeal,
Meet for the common welfare, or the praiſe
Of Him we ſerve;——treaſures by nature dealt
With ſpare œconomy; if gifts like theſe
United in her noble offſpring, join
Their rare effulgence! O! condemn her not,
Though ſhe ſhould ſupplicate with all the warmth
A patriot or a doting parent feels,
That Fortune's ſun may diſſipate the miſts
Of poverty, and give his mighty mind
Space for his pure ambition, holy, high,
Juſt in its means, and generous in its aims.
" Nor wonder if, her ardent prayer fulfill'd,
She ſits in modeſt privacy retir'd,
And gazes on his glory. Unalarm'd
By envy's hell-born imps, who fix their fangs
On his aſcending greatneſs, ſhe beholds
His dangers and his fame; reads his great deeds
In the glad eyes of myriads, hears the voice
Of nations chaunt his eulogy; not ſet
To meaſured ſtrains, not the cold, fulſome verſe
Venality inſcribes to pow'r; but words
Of ſober truth, and temper'd praiſes, breath'd
By hoary ſages, independent bards,
And warriors ſeam'd with honour's beauteous ſcars.
When ſuch unite their pæans to applaud
The patriot's ſteady courſe; when one bleſs'd iſle,
Sav'd from contention's uproar, ſtands a ſhrine
For peace and freedom, charity, and truth;
Such atteſtations while they truly note
Tranſcendant virtue, form the guerdon high
That crowns her toils. Poor are Golconda's mines,
Poor are the yielded ſceptres of the world,
To her high aſpirations, which demand
A nation's welfare, and a nation's love.

" And

" And didſt thou, Britain, 'mongſt thy ſtateſmen rank
One uncorrupted thus, and fortunate
In his firſt aim; and 'midſt thy matrons chaſte,
Devout and faithful as the propheteſs,
Who in the Temple ſought her infant-lord,
Hadſt thou a widow'd mother, ſprung from blood
Illuſtrious, and in ſpotleſs union bound
To him who tore the naval wreath of Spain,
And humbled martial tyranny and Gaul?
Conſort of Britain's Chatham, I revere
Thy lot pre-eminent. Mother of him,
Who riſing as his father's orb declin'd,
Shew'd in his dawn full ſplendour, and ruſh'd forth,
Rejoicing in his mighty power to ſave
The people he eſpouſ'd. His genial rays
Fell ev'n on thoſe who curſed him, at the hearths
Guarded by him with ſafety's triple mound,
When, bleſs'd with liberty, they grateful mark'd
The triumphs of oppreſſion. Happieſt thou
Of mothers, when the ſtorm-beat ſtateſman ſought
Thy arms, beſt refuge from a clamorous world!
Then thy kind ſmile refreſh'd his weary ſoul,
And brac'd him to new labours. In thy groves,
Unvex'd by ſpleen, he pondered future ſchemes
Of England's glory, commerce, wealth, and fame,
Soothing thy pains with viſions of renown,
Thy much lov'd country's meed. Still to thy age
He gave the ſtinted leiſure he denied
To folly's haunts, or pleaſure's guilty bow'rs.
His greatneſs and his love, with blended beams,
Illum'd thy locks, time-honour'd, till beſide
His fire, in duſt they reſted. Britain then
Claimed undivided the exalted heart,
Long with a mother ſhar'd. E'en in thy death
Bleſs'd was thy lot, call'd heaven-ward while his arm
Had ſtrength to prop thy dying head, his voice
Pow'r to conſole thee, and his pious hands
Firmneſs to cloſe thine eyes; ere yet his frame
Worn by inceſſant toil, refuſ'd the taſk
Sternly impoſed by his unconquer'd ſoul,
Where all the Roman, all the Chriſtian, ſhone.
" Rare was thy lot, O mother of the friend
Britain muſt long deplore! Go, ſhew thy ſon
To the bright hoſt of Angels, habitants
Of purer worlds, where virtue, tried no more
Triumphs for ever." P. 152.

The fifth book, on Maternal Sorrows, very feelingly relates ſeveral melancholy narratives of young perſons falling by

by untimely deaths; but ends, after a prophetic view of the world converted to Christianity, in a noble strain of consolation from all present evils, by pointing to a still higher existence. We have cited so much, that we can only add the last sentence, which winds up this valuable production.

> " Happy the mother, happier than the bound
> Of human thought can fathom, who, when death
> Resigns his empire, from the grave shall rise
> With all her race beatified, and soar
> Joyful, to meet her Judge. Then, with deep awe,
> Profound humility, and trust divine,
> In his unbounded mercy, trembling speak
> The words he uttered, " Lord, of those thou gavest
> To thy weak handmaid to instruct in truth,
> And guide to glory, I have lost not one;
> On earth we were thy servants, and now come
> In thine own realm to serve thee evermore."

We will not promise the reader who seeks only beauties, that he will find this poem always equal. What poem of such a length can be? But it will be found every where instructive, every where well conceived, and poetically expressed. If the stern critic should note a few classical names or unusual words not quite correctly given, (and they are *very* few) we should say, without hesitation, that the mind which, unassisted by classical refinement, could produce such a poem as this, must deserve only the higher admiration for its own internal strength; and that all the blemishes which even malice could find in it might be removed by the labour of less than half an hour. Such a poem then let us dismiss with unmixed commendations; leaving those to lower and depreciate it, if such persons can exist, who have no feelings of social affection, or prospects higher than mere human society.

ART. XI. *A History of the Island of St. Helena, from its Discovery by the Portuguese to the Year* 1806: *to which is added, an Appendix, dedicated, by Permission, to the Honourable the Court of Directors for the Affairs of the United English East India Company. By T. H. Brooke, Secretary to the Government of St. Helena.* 8vo. 9s. Black, Parry, and Co. 1808.

IF not a very important, this is a most convenient and useful addition to our topographical collections. Circumstanced as the Island of St. Helena is with respect to this country

country and the Eaſt, affording extraordinary advantages, and, in the opinion of many, a more deſireable ſettlement to England than the Cape of Good Hope, it is not a little ſurpriſing that no ſatisfactory detached account has ever yet been given of it. The preſent writer, from a reſidence of fifteen years on the iſland, preſents himſelf as peculiarly qualified for this undertaking, and his ſituation as Secretary has neceſſarily given him acceſs to all the authentic documents required for his purpoſe. Mr. Brooke has employed his materials well, and produced a work which every one may read with intereſt and gratification, whilſt it may be preſumed that whoever ſhall hereafter viſit the Eaſt, with the probability of touching at St. Helena, will not be ſatisfied without poſſeſſing it.

The book begins with a very pleaſing introductory chapter, which is ſo well written that we cannot do better ſervice to the author than by taking our ſpecimen from this part of it.

"The iſland of St. Helena ſituated in 15° 55′ ſouth latitude, and 5° 49′ weſt longitude from Greenwich. It lies within the limit of the ſouth-eaſt trade wind, and is diſtant 400 leagues from the coaſt of Africa, the neareſt continent. The extreme length of the iſland is 10½ miles, its breadth 6¼, its circumference about 28 miles, and its ſurface, in acres, 30,300.

"The iſland, when obſerved at ſea, preſents to the eye the appearance of an abrupt and rugged rock, diveſted of tree, ſhrub, or herbage. A nearer approach brings in view the central eminences, diſtinguiſhed by a ſofter outline, cloathed with verdure, and towering to the clouds. Advancing ſtill nearer, the ſcene again changes, and the green ſummits are ſhut from ſight by the intervening craggy and ſtupendous cliffs, that ſeem to overhang the ſea. Their great elevation excites in the mind of a ſtranger an idea of being too near the land; whilſt the ſeaman, acquainted with the coaſt, proceeds ſafely to the anchorage, which may be within a cable's length of the ſhore: and in his progreſs, the exterior aſpect of the iſland, and the diſpoſition of its batteries and military works, impreſs an opinion of defenſive ſtrength. On rounding Munden's Point the eye is ſuddenly relieved by a view of the town, ſeated in a narrow valley between two lofty mountains; and the interſperſion of trees among the white houſes, has an effect pictureſque and pleaſing in a high degree. This valley known by the name of James's Valley, is on the N. W. and leeward ſide of the iſland, in which ſituation there is good anchorage from 8 to 25 fathoms; and freſh water is conveyed in leaden pipes to the wharf, from a ſpring at two miles diſtance, which affords a plentiful ſupply.

"Malham,

"Malham, in his Naval Gazetteer, states 'the greatest rise and fall of water, at the time of new and full moon, to be 39 inches, and that it does not sensibly differ for the space of twenty minutes at the time of high and low water.' But Captain Leigh, of the Honourable Company's ship Georgiana, who has been long on the St. Helena station, and, of course, has had many opportunities of forming an accurate judgment, has observed the rise sometimes to exceed 5 feet. The variation of the compass, in 1768, was 12° 47′ west; and, 1796, was 15° 47′ 30″. The surf, at times, is tremendous, particularly about Christmas, and many lives were lost in approaching and leaving the shore, until a new wharf and landing-place were constructed by Governor Brooke.

"Upon landing, and passing the draw-bridge, the way leads between a line of heavy guns and a double row of trees, of a lively green, generally in full leaf, being a species of the banian of India, and named in Bengal the peepel tree. The town is entered by an arched gateway, under a rampart or terrace, forming one side of a parade about 100 feet square. This parade, were it not disfigured by some mean buildings on the right, would have a handsome appearance. On the left side are the government-house and main guard-room: the former is inclosed with a wall, having the semblance of embrazures, and is called the Castle. It contains the governor's habitation, and the offices of government. The church, fronting the gateway, is a neat, and not inelegant edifice. The principal street commences between it and a palisade inclosing the Company's garden. It consists of twenty-eight houses, most of them neat and well constructed, and divides into two other streets; one on the east, leading to that side of the country; the other proceeding to the upper part of the valley, where are situated the barracks, the new garden, and the hospital. In this street there are a number of shops, well stored with European and Indian commodities; but the houses in general are far inferior to those in the lower part of the town, where the principal inhabitants reside.

"The two hills, or ridges, between which the town is situated, are Rupert's on the east, and Ladder-hill on the west.

"The roads by which access is gained into the interior, are formed on the sides of these hills, and the ascent is so easy and safe, that carts and oxen pass along without danger or difficulty. For the first mile or two, the traveller observes little else than nakedness and sterility, but his curiosity is soon gratified by the sudden prospect of verdure, woody heights, neat dwellings, and cultivated plantations.

"The island is unequally divided by a lofty chain, or ridge of hills, running nearly east and west in a curved direction, and bending to the south at each extremity. From this chain alter-

nate ridges and valleys branch off in various directions, but chiefly north and ſouth. Diana's Peak, towards the eaſt end of this chain, is the higheſt point of the iſland, and riſes nearly 2700 feet above the level of the ſea. From the ſummit of this peak no point intercepts the horizon; the whole iſland is beneath the ſcope of viſion; the ridges and hollows diverging from the chain are traced to the ſea. Houſes and plantations diverſify the proſpect, and the contraſt of verdant and naked mountains forcibly ſtrikes the attention, and renders the ſcene at once novel, pictureſque, and majeſtic *." P. 1.

The author proceeds to give an account of the diſcovery of the iſland by the Portugueſe, who having abandoned it, a ſettlement was made on it by the Dutch. They alſo forſook it, and it came into the hands of our East India Company. It was again taken by the Dutch, retaken in the ſame year, again taken by the Dutch, and again recovered by the Engliſh. It was then granted to the East India Company by charter, and with them it now remains. The local hiſtory of the iſland is detailed in a plain and very ſenſible narrative. An Appendix exhibits many curious and intereſting facts relative to the charter, laws, and produce of St. Helena; and on the whole, the public may be conſidered as materially indebted to the author for this production.

A very neatly-executed view from the interior of the iſland is prefixed, exhibiting a moſt beautiful and romantic ſcene.

" * Major Rennell, who aſcertained the altitudes of the moſt remarkable eminences, ſtates them to be as follows:

Cuckold's Point.....2672 feet.
Halley's Mount.....2467

Theſe and Diana's Peak form a part of the ſame ridge, and are frequently enveloped in clouds.

Flag Staff.....2272
The Barn.....2015

Overhanging the ſea.

Alarm Houſe.....1960

Centrically ſituated.

High Knoll.....1903

To the ſouthward of Ladder-hill.

Long Wood Houſe.....1762

Official country reſidence of the Lieutenant Governor."

ART.

ART. XII. *The Paraphraſe of an Anonymous Greek Writer (hitherto publiſhed under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Ariſtotle. Tranſlated from the Greek, by William Bridgman, F. L. S.* 4to. 478 pp. 1l. 11s. 6d. Payne. 1807.

RESPECTING the Stagyrite, as we do, we reſpect alſo thoſe by whom he is tranſlated, commented, or illuſtrated. With theſe impreſſions, we cannot but lament the labour and expence which have been beſtowed upon the tranſlation of this Paraphraſe. We ſhould ſay the time alſo, but that a man's time is in ſome reſpects his own; and if he has thought it well employed, others have little reaſon to object. When we ſay this, we are far from wiſhing to diſſuade any one from the ſtudy of Ariſtotle, or his commentator. The habit of cloſe reaſoning, and the art of defining and dividing a ſubject, can no where be learned in greater perfection: but then it ſhould be ſtudied in the original language; and they who are not qualified for that, will find a cloſe Engliſh tranſlation very little more intelligible than the Greek itſelf. For example.

"*Dikaioma*, however, differs from (δικαιον) *dikaion*, the juſt, and (αδικημα) *adikema*, an injurious action, from (αδικον) *adikon*, *the unjuſt*. For the juſt is that which is ſimply and univerſally comtemplated, whether be the legal or natural juſt; ſuch, for inſtance, as that a homicide ſhould be put to death. But when the juſt of this kind is exerciſed in particulars, ſuch as that ſome particular homicide ſhould be put to death, and in ſome particular manner, it is then called *dikaioma*: and the like alſo takes place in *adikon* and *adikēma*. Every juſt action, however, is called *dikaiopragēma*, whether it be the puniſhment of injuſtice or the reward of virtue; but the revenge attendant upon injuſtice is properly *dikaioma*. But we ſhall hereafter ſhow how many ſpecies there are of *dikaiopragēma* and *dikaioma*." P. 200.

We do not ſay that this could have been better tranſlated, or that it could have been otherwiſe tranſlated, for want of words exactly correſponding in Engliſh: but we aſk what Engliſh reader would ever perplex himſelf with ſuch inſtructions; which, after all, are nearly as much Greek as they were at firſt? It is true, that the above paſſage is particularly repelling; but it is alſo true, that the ſtyle and manner of the whole is little more intelligible to thoſe who have not been prepared by Greek ſtudies, and to thoſe who have, ought not to be neceſſary.

Mr. Bridgman appears to be an admirer of the *renowned* Mr. Thomas Taylor, *the Platoniſt*, by whom he has probably been encouraged in his arduous labours; and whoſe tranſlation of ARISTOTLE'S WORKS, of which *only fifty copies are to be printed*, he announces in his preface. Let it not, however, be ſuppoſed that Mr. B. is, like his friend, an excluſive admirer of heathen philoſophy and doctrines, or a denier of divine revelation. From theſe ſuſpicions, which his admiration of Mr. Taylor might have excited, he has wiſely defended himſelf, by the following note in his preface.

"In preſenting this Treatiſe to the Engliſh reader, and earneſtly recommending it to his ſerious and attentive conſideration, as the moſt ſcientific and perfect ſyſtem of morality, hitherto deviſed by the mind of man, it is not by any means my intention to detract from the merit to which any others may be legitimately entitled, nor to propoſe this as the *ſole* guide for the regulation of moral conduct. In a far leſs degree, therefore, would I be thought deſirous of ſubſtituting this ſyſtem for that of the GOSPEL, whoſe precepts, beſides being accompanied with the moſt gracious promiſes of reward in a future life, have always promoted the temporal intereſts of mankind in proportion as they have been unpervertedly practiſed." P. vi.

With reſpect to the merits of the tranſlation in itſelf, we have reaſon to think them very great. The language is clear, logical, and pure; and, wherever we have attempted to compare them, a moſt ſcrupulous repreſentation of the original. As the beſt comment upon a very famous commentator, it will probably obtain a place in moſt libraries of any conſequence. But, as to any general ſale, it probably could not have been within the contemplation of the tranſlator.

Mr. B. touches in his preface the much agitated queſtion, who was the author of this Paraphraſe; and though he ſtates the principal objections of thoſe who think it could not be the work of Andronicus Rhodius, he concludes, for other reaſons, by thinking it probable that, notwithſtanding theſe objections, "the work might be the offspring of his genius." It certainly does not appear improbable, that the ſame author who collected and publiſhed the writings of Ariſtotle, ſhould alſo have undertaken to illuſtrate ſome of the more remarkable parts, by ſuch works as the preſent Commentary; though there is no direct evidence that this was actually the caſe. At all events it is the work of a found logician and diligent expoſitor,

expoſitor, though in ſome few places he ſeems a little to depart from the ſentiments of his author.

It may ſeem that we have here given but a ſcanty account of a work ſo large and ſo elaborate: but there appeared to be no medium. If we had gone into a critical examination of paſſages with the original, we muſt have extended our account to a length which no intereſt attached to the ſubject was likely to juſtify. If we avoided that exceſs, it ſeemed quite ſufficient to give a general account, and general opinion, as we have here done. We have only to regret, that we did not more ſpeedily decide which method we would take.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Council of Hogs, a deſcriptive Poem; containing a patriotic Oration to the Swiniſh Multitude.* 8vo. 1s. 6d. Hatchard. 1809.

The political ſpeeches and tranſactions at a late popular meeting in Hampſhire are here turned into verſe, with no inconſiderable portion of humour. We ſhould, however, hardly have thought the poem worth printing.

ART. 14. *Kenneth and Fenella. A Legendary Tale, by the Rev. T. S. Whalley, D. D.* 8vo. Hatchard. 2s. 6d. 1809.

The murder of Kenneth II. by Fenella is circumſtantially related by Guthrie, and in the opinion of this author exhibits a fine ſubject for a tragedy or legendary tale. To the former, he modeſtly obſerves, he found himſelf unequal; the latter he has attempted, with ſome variation from the printed ſtory. It may be read with amuſement and ſome degree of intereſt; and it may be preſumed that the author cannot be ambitious of higher commendation.

ART. 15. *The Senſes, an Ode, in the Manner of Collins's Ode on the Paſſions.* 4to. 3s. Ridgeway. 1809.

The imitation of the prototpye is very cloſe, and by no means unworthy, as the following ſtanza will prove.

" Next roſe the VISUAL MAID,
Her form angelic life betrayed,

And as ſhe drew from heaven her ardent eyes,
Rapt in the glory of the ſkies.
Sudden a livelier joy diffuſing
(As ſhe her livelieſt theme were chuſing)
Of Nature's charms the ſweet enthuſiaſt ſung,
With force of more than mortal tongue.
Of hill, and dale, and woodland glade,
Cheerful light, and penſive ſhade,
And all the mingling hues that riſe
Beauties of a thouſand dyes,
In Flora's balmy boſom blooming,
Or breath of Spring with ſweets perfuming," &c. &c.

ART. 16. *An Ode on the Death of Lieut.-Col. George Tucker,* 4to. 2s. 6d. Hatchard. 1809.

The gallant officer who is the object of this elegiac Ode was drowned on the coaſt of Cornwall when about to join the army in Spain. He diſtinguiſhed himſelf at the battles of Rona and Vimiera, and, as far as we are able to judge, deſerved a much better poet, as the reader will judge from the following ſpecimen:—

" Theſe legions that before
Had forc'd the Ruſſians ſtubborn ſtrength to yield,
And driven the German from his rightful ſhore
Of Rhine, and cruſhed the well-appointed ranks
Of fallen Pruſſia, yet near golden Tagus' banks,
By th' ardour of our Britiſh youth oppoſed,
Were made to caſt thoſe gather'd honours down," &c. &c.

ART. 17. *Medea and Jaſon, tranſlated from Ovid.* 12mo. 2s. Baldwin. 1809.

This tranſlation is executed with a ſufficient degree of ſpirit, but if intended as a ſpecimen of a verſion of Ovid's Epiſtles, we would not recommend the author to perſevere. In the firſt page we have,

" Whatever thence of added life I know
Is crime *accumulate* and penal woe."

This is both ungrammatical, and to us unintelligible.

ART. 18. *Sonnets of the Eighteenth Century, and other ſmall Poems.* 12mo. 145 pp. 5s. Kearſley. 1809.

Whatever be its other poetical merits, the laſt half Century has certainly been very fertile in Sonnets, which till then were thought to be rather unſuited to the genius of our language. Few of the compoſitions in this volume ſeem to belong to the 19th Century.

The

The Sonnets profeſſedly do not *; and the other Poems were moſtly compoſed, it is ſaid in a ſhort Advertiſement, in the years 1787, 8, 9. We have not therefore a juvenile poet before us, nor does he affect the terrors of youth. He preſents his Poems to the reader "with confidence in his candour, and with little ſolicitude for their fate." With theſe feelings the Author might ſurely have given his name. There is nothing to diſgrace, though not enough perhaps to immortalize it. The following ſpecimen will give no unfavourable impreſſion.

"DROP THE CURTAIN.

"Still ſleeps my babe?"—Lady, he ſleeps a ſleep
Which never guilt ſhall wake, nor grief, nor pain:
O, from that wild and piercing ſhriek refrain!
Soft ſtream thy tears: 'twere happineſs to weep.
Ah! think, albeit ſnapt is thy lily fair,
Rear'd by ſad love, by unavailing care,
And cold the breathing wax, whoſe tender hue,
With life and beauty ſprent, ſeem'd Nature's own;
Tho' glaz'd thoſe brilliant orbs of liquid blue,
The limbs tho' marble, and the heart but ſtone;
Think that to God recall'd, by angels led,
Thy infant ſaint, pure innocence, ſhall riſe;
Celeſtial beauties on his brows be ſpread
Celeſtial joys beam rapture from his eye." P. 74.

The Sonnets are not what are called *legitimate*, as will here be ſeen; and their titles are often quaint and whimſical. They are 75 in number. Then follow Imitations of Horace, chiefly humourous; and Occaſional Pieces of various kinds; ſome among them elegant.

ART. 19. *The Bibliomania, an Epiſtle to Richard Heber, Eſq. By John Ferriar, M. D.* 4to. 14 pp. 1s. 6d. Cadell and Co. 1809.

Gravity itſelf muſt own that there is ſomething rather ridiculous in the exceſſive eagerneſs with which very worthleſs productions are frequently ſought, for the merit of rarity alone. But when Dr. Ferriar determined to addreſs Mr. Heber on the ſubject, it was evident that he had no intention to be ſevere. Mr. H. has all the judicious part of a collector's zeal, if not free of the mania, and poſſeſſes a collection rich in unrivalled ſtores. This little Poem very lightly touches the ſubject, and, to the regret of the reader, concludes almoſt as ſoon as it

* Sonnet 46, however, celebrates, Mr. Pitt, and laments his Death; Sonnet 71, Mrs. Grant's Letters from the Mountains; and 73, the Departure of the Braganza Family to America.

has begun. The following is the moſt pointed paſſage, except that on margins, which precedes it.

" Or Engliſh books neglected and forgot
Excite his wiſh in many a duſty lot;
Whatever traſh *Midwinter* gave to day,
Or *Harper's* rhiming ſons in paper gray;
At every auction, bent on freſh ſupplies,
He cons his catalogue with anxious eyes:
Where'er the ſlim *Italics* mark the page,
Curious and *rare* his ardent mind engage.
Unlike the ſwans in Tuſcan ſong diſplay'd,
He hovers eager o'er oblivion's ſhade,
To ſnatch obſcureſt names from endleſs night,
And give Cokain and Fletcher * back to light.
In red-morocco dreſt he loves to boaſt
The bloody murder, or the yelling ghoſt:
Or diſmal ballads, ſung to crowds of old,
Now cheaply bought, for thrice their weight in gold." P. 6.

Dr. F. however owns afterwards, that he is himſelf not quite free from the paſſion he ridicules.

ART. 20. *Varniſhando; a ſerio-comic Poem: addreſſed to Collectors of Paintings. By an Admirer of the Arts.* 8vo. 24 pp. 1s. Ford, Mancheſter. 1809.

This is the vengeance of the Muſes againſt an ignorant pretender, who ſpoiled ſome fine pictures by an empirical pretence of cleaning them. The Author of the Poem was the ſufferer under his poiſonous varniſh, and is ſaid to be Mr. Aſtley, near Mancheſter. He begins thus, with juſt, and not uningenious indignation.

" Tune not, my Muſe, thy waking lyre
To brave Hiſpania's patriotic fire;
Let not in plaintive accents move
Thy trembling ſtrings to ſongs of love,
That ſome fair goddeſs of the plain
Holds faſt thy bard in ſilver chain;
Nor with Anacreontic glee
Sing women, wine, and revelry.
No, caſt aſide the ſounding lyre,
Or throw it in the kitchen fire,
And to the din of frying-pans,
Of cleavers, marrow-bones, and cans,
While grooms and girls make hideous rout,
And angry cooks and ſcullions ſhout;

---

* " *Fletcher;* a tranſlator of Martial. A very bad poet, but *exceedingly ſcarce.*"

Sing

Sing not, but howl a mortal's name,
His arts, and matchleſs deeds proclaim,
Which, could they hear, the ſtocks would quake,
The ſullen pill'ry umbrage take;
E'en the ſtern gallows think her wood
For ſuch a caitiff far too good."

The cauſe for indignation ſeems to have been juſt; but the Poem is apparently a fragment, which may account for ſome want of diſtinctneſs in the narrative of the offence.

ART. 21. *Short Pieces, in Verſe. By Clericus. Publiſhed for the Benefit of the Charitable Fund for the Eſtabliſhment of a Lunatic Aſylum in the City of Lincoln.* 50 pp. 8vo. 1s. Spalding, Albin; London, Croſby and Mawman. 1809.

The truly charitable undertaking, for the benefit of which theſe Verſes were printed, would incline us (if it were neceſſary) to review them with a favourable partiality; and it will doubtleſs incline many perſons to purchaſe and to read them with the ſame feelings. But we have actually been much gratified by the peruſal of them; for they unite, in no mean degree, entertainment and inſtruction. We hope, by one ſpecimen, to procure for them ſome attention.

"EPITAPH ON A MISER AND CHEAT.

"Old Skinflint here moulders. He's dead and he's gone,
Whoſe heart, when alive, was as cold as a ſtone.
He ne'er felt compaſſion for other men's woe,
But alike turn'd his back on his friend or his foe.
Though his hoards were unnumber'd, he ſtill wiſh'd for more,
And ne'er gave a farthing to ſuccour the poor.
By lying and cheating, falſe meaſures and weights,
New houſes he built, and he bought new eſtates;
He cheated in life, and he cheated in death,
Nor gave up this vice when he gave up his breath;
He cheated the *worms* of their long-look'd-for prey,
His bones had no fleſh for their labour to pay,
So they gave up the point, and undin'd crawl'd away.

"Learn, mortal, true wiſdom from this wretched end,
And never on periſhing riches depend.
Though rolling in wealth, yet this miſer was poor,
For when Avarice enter'd, Peace fled from the door.
No Chriſtian was he, as his life too well prov'd;
'Twas mammon he worſhipp'd, 'twas mammon he lov'd.
Could mammon then ſave him? Ah! no my friends, no,
Salvation alone through Chriſt Jeſus muſt flow;
His blood by its precious atonement can ſave,
Can triumph o'er hell, and can conquer the grave." P. 7.

DRAMATIC.

ART. 22. *Plot and Counterplot, or The Portrait of Michael Cervantes; a Farce in two Acts. By Charles Kemble. As performed at the Theatre Royal, Haymarket.* 8vo. 41 pp. 2s. Apple-yard. 1808.

Whether this Farce is an original, or a tranſlation from ſome Spaniſh Drama, we are not informed. It has all the buſtle and intrigue which are uſually found in our dramatic pieces grounded on Spaniſh ſtories, and though ſufficiently abſurd in the plot, may have ſucceeded very well as an after-piece, eſpecially at the Summer Theatre. We think it equal, if not ſuperior, to many of the Farces of Five Acts, to which the courteſy of the preſent age has given the title of Comedies.

BIOGRAPHY.

ART. 23. *Sketch of the Life of the late George Chapman, L. L. D. addreſſed particularly to Parents and Tutors, exhibiting the Method of correcting the Tempers, and improving and enlarging the Minds of Youth, which that eminent Teacher ſo ſucceſsfully practiſed.* 8vo. 30 pp. 1s. Creech, Edinburgh; Cadell and Davies, London. 1808.

The reſpectable, uſeful, and even eminent man, whoſe character is here delineated, had not, it appears, attention to worldly intereſt, ſufficient to enable him, at the age of eighty-three, to leave a comfortable ſubſiſtence for his family. This biographical Sketch is therefore intended to introduce, and recommend a ſubſcription for his works, in one volume octavo; which it is hoped may raiſe among his friends and admirers a ſufficient fund for the ſupport of a wife and two daughters now ſurviving. His works conſiſt of, 1. A Treatiſe on Education, which has already gone to five editions, and has received the approbation and occaſional improvements of ſome of the higheſt literary characters in Scotland and England. 2. Hints on the Education of the lower Ranks. 3. Advantages of a claſſical Education. 4. An Abridgment of Ruddiman's Rudiments, and Latin Grammar. 5. Eaſt India Tracts, viz. Collegium Bengalenſe, with a Tranſlation and Diſſertation, written at the advanced age of 82.

Dr. Chapman was for many years Rector of the Grammar School at Dumfries, and afterwards of the academy of Bamff, both which ſeminaries, it is ſaid, he advanced to the moſt flouriſhing ſtate. He was a man of the moſt amiable manners and diſpoſition; and if what is ſaid of his eminent talent for attaching his pupils to him have no exaggeration in it, we cannot doubt that a ſubſcription, which has for its object the aſſiſtance of ſo

honoured

honoured a teacher's family, will be patronized in the moſt ample manner.

LAW.

ART. 24. *An Addreſs to the Legiſlature of the United Kingdom of Great Britain, &c. on Subjects of Importance to the Church and State. By the Rev. Luke Booker, L. L. D. Rector of Tedſtone Delamere, in the County of Hereford.* 8vo. 38 pp. 1s. 6d. Monmouth, printed; Cadell and Davies, London. 1808.

The Addreſs of Dr. Booker is really of importance, and it is ſtated with conſiderable force. It is confined chiefly to two ſubjects, to the regulation of which the interference of law is neceſſary. The one is the want of room in the churches of the eſtabliſhment, for thoſe who wiſh to attend them; the other is the too great facility with which the preſent toleration act admits perſons to a licence for preaching the Goſpel. On the former ſubject, after giving facts to ſhow the neceſſity, he propoſes, "that in thoſe diſtricts of the United Kingdom, which contain a population too great to be accommodated with ſeats in the pariſh church, (as they are at preſent conſtructed) requiſite room be furniſhed by the erection of additional galleries, where there is ſpace or ſituation for them;—and where there is not, by the enlarging of churches; or, where ſuch enlargement is impracticable, by the building of free chapels." P. 17.

On the latter ſubject he gives a narrative, which is too remarkable to be paſſed by, illuſtrative of the defective nature of the preſent licencing act. It happened, he ſays, at Stafford.

"The magiſtrates aſſembled there, at the quarter ſeſſions, having received ſome previous intimation that a man, who could neither read nor write, meant to apply for a licence to become a religious teacher,—and being deſirous of learning whether what had been told them concerning the ignorance of the applicant were true—the chairman bade him take a pen and ſign his name upon ſome indifferent written document that was put before him. To which requiſition he replied, 'I don't come here to write: I have no buſineſs to ſign any thing.' 'No?' ſaid the magiſtrate, 'read the clauſe in this act of parliament; and then you will ſee whether you are required to ſign your name or not: pleaſe to read out.'—'I don't come here,' was the reply, 'either to read or write: I have no buſineſs to read any thing, nor to write any thing.'—'Pray,' ſaid the magiſtrate, '*can* you write?' '—I am not aſhamed to ſay,' replied he, 'that I can't.'—'Can you read?'—'No.'—'Why, ſurely it is very ſtrange that you who, upon your own confeſſion, can neither read nor write, ſhould preſume to take upon yourſelf the important office of a religious teacher,

teacher, when you are not able to peruſe the Bible, which is the fountain of religion.' To this pointed obſervation and reproof, with the moſt unbluſhing effrontery, the modern apoſtle replied, 'If *you* don't know what inſpiration is, *I* do; for I've felt it.'—There ended the conference. He threw down his ſhilling,—took up his licence, and went his way, *to preach that Goſpel which he could not read!*" P. 19.

To remedy this evil, Dr. Booker propoſes, what is ſurely no more than reaſonable, the following regulation, analogous to the teſtimonials for orders in the church, reſpecting perſons to be licenced to preach the Goſpel, in any tolerated ſect,

"In the firſt place, then, let him be required to exhibit a teſtimonial of his good moral character and principles, as alſo of his competent learning (at leaſt in the ſcriptures) ſigned by a certain number of the elders or chief perſons of the ſect, among whom he is to miniſter, who have known him well for three years previous to his becoming a candidate for a teacherſhip.—Let his intention to aſſume that office be likewiſe announced to the whole congregation of his ſect, in the place or places where he has reſided for the term aforeſaid: that if any perſon know ought to his diſcredit, the magiſtrates, upon whom he is to wait for a licence at the general quarter ſeſſions of the peace, may be made acquainted therewith; and who (provided the charge be ſubſtantiated and proved) may withhold ſuch licence.—Let him likewiſe produce a memorial, duly atteſted, that his ſervices, as a religious teacher, are abſolutely *wanted*, by ſome ſect or congregation who aſſemble for the purpoſe of divine worſhip—*not in any private houſe,—but in an edifice expreſsly and excluſively appropriated to that purpoſe; and which has been duly licenced by law.*—Let theſe different documents be tranſmitted to the chairman of the quarter ſeſſions, at leaſt one month before the ſeſſions, at which the candidate means to apply; and let their validity be aſcertained by the clerk of the court, previous to ſuch candidate's appearance to receive his licence: *which licence to be upon a government ſtamp of a correſpondent amount to the expence of a clergyman's letters of orders.*—The validity of the papers being proved, after the applicant has taken the oath of allegiance, and abjured the Pope's ſupremacy, let the licence be given to him.—And, finally, let all perſons be prohibited from exerciſing the calling of a religious teacher, who have not taken out ſuch licence, in the manner heretofore mentioned." P. 31.

The topics here diſcuſſed have been touched by many other writers; but the evils and the remedies have ſeldom been ſo clearly brought together: for which reaſon, though we cannot much recommend his eloquence, we ſtrongly recommend the ſound good ſenſe of Dr. Booker.

POLITICS.

HISTORY.

ART. 25. *The History of Don Francisco de Miranda's Attempt to effect a Revolution in South America, in a Series of Letters. By James Biggs. Revised, corrected, and enlarged. To which are annexed, Sketches of the Life of Miranda, and geographical Notices of the Caraccas.* 8vo. 312 pp. 7s. 6d. Goddard. 1809.

If this relation is accurate (of which we see not any reason to doubt) none of the freaks of the Knight of La Mancha were much more romantic than the expedition of Miranda to South America. With a force so contemptible as scarcely to be able to effect a landing on the most defenceless parts of that continent, without the least knowledge (or rather with the grossest misinformation) of the state of the country and disposition of the people, did this adventurer risque, not merely his own life, but those of two or three hundred deluded partizans, in an enterprise, which subjected them, not merely to the dangers of battle, but, in the event of failure, to the most rigorous imprisonment, or perhaps an ignominious death. Nor do the qualities of this revolutionary chief seem to have been at all suited to the difficult and hazardous task which he undertook. Unconciliating in his manners, gloomy and reserved in his temper, yet often betrayed into sallies of most intemperate and undignified resentment, he had neither the art of winning his followers by love, or awing them by fear. Had the temper and disposition of the people in South America been favourable to a revolution, under such a leader as is here described, their inclinations would soon probably have changed, or their exertions have been ultimately thrown away.

The writer of this account appears to be an American, who, like many others of his countrymen, was seduced by the fallacious representations and magnificent promises of this adventurer, to join his ill-fated expedition. His narrative of their proceedings exhibits a disgusting succession of intrigues and quarrels, of disappointments and calamities. The sufferings of these men would excite our compassion, had they not voluntarily incurred them, by lending themselves to a revolutionary scheme more likely to deluge the American continent with blood, than to relieve it from oppression, and had they not become the dupes of a very shallow imposture.

Although most of the events here detailed have already appeared, at different times, in the public papers, these Letters are worthy of the public attention, as they appear to be authentic, and exhibit the whole progress and termination of a scheme which, at one period, excited considerable interest in this country.

POLITICS.

ART. 26. *The Patriot King; or Royal Reſcue. Being an irvincible Refutation of the Letters of Peter Plymley, and all the Arguments in favour of the Catholic Claims.* 8vo. 63 pp. 3s. Chapple. 1808.

The political principles which we have profeſſed, and the political conduct to which we have uniformly adhered, accord ſo intirely with the opinions of this writer that we would willingly detail his arguments at large, or at leaſt give ſome extracts, as ſpecimens, but that our limits will only permit us to expatiate on works of this kind, when they are diſtinguiſhed by great acuteneſs, or preſent ſome ſtriking novelty. Although this tract is announced in the title-page as a Refutation of the Letters of Peter Plymley, the Author confines his arguments againſt that writer chiefly to the ſubject of the Coronation Oath; reſpecting which we agree with him in condemning thoſe who would "convert it into a mere political contract, that ought to be ſubſervient to ſtate policy." The ſame reaſoning, he obſerves, "would hold good with reſpect to the Oath of the Judges, which, like the Coronation Oath of his Majeſty, is the ſacred guarantee of all that Engliſhmen can boaſt."

He then takes a review of the laws againſt Popery, in order to ſhow the neceſſity which firſt occaſioned them, admitting candidly that many of thoſe ſtatutes exceed the bounds of moderation. On this account their rigour was ſoftened by a ſtatute paſſed in the 18th year of the preſent King, with regard to ſuch papiſts as will take the Oath of Allegiance, and comply with the other reaſonable requiſitions of that ſtatute.

The Author proceeds to ſtate the grounds of the Corporation and Teſt Acts, remarking (juſtly) that "there was a time when a much leſs portion of toleration would have been received with gratitude, and contented both catholics and diſſenters; but as indulgences have increaſed, their demands have multiplied."

After purſuing this ſubject further, and adverting again to the ſolemnity of the Coronation Oath, the Writer animadverts upon the arguments of Lord Grenville in favour of the Catholic Claims, and ſeverely cenſures Lord Howick (now Earl Grey) for his conduct in the introduction of the bill which produced the diſmiſſion of the late miniſters. On this ſubject our opinion has been given, but no novel arguments can now be expected. The latter part of this work is chiefly occupied by a compariſon between the late and preſent adminiſtrations, greatly to the advantage of the latter, and by a panegyric on the virtues of his preſent Majeſty, in which every unprejudiced perſon will heartily join.

ART.

ART. 27. *Second Edition. Brother Abraham's Answer to Peter Plymley, Esq. in Two Letters: to which is prefixed a Postliminious Preface, on the Machinery of Popery, and the Mental Inferiority of Papists.* 8vo. 22 and 49 pp. 2s. 6d. Cradock and Joy, and Hatchard. 1808.

In our * account of the two first Letters of Peter Plymley (which may be considered as a specimen of the whole) we observed, that his arguments would have little weight unless ridicule were considered as the test of truth. In this Answer he is assailed with his own weapons, and (we think) with considerable success. The Preface is chiefly occupied by a detail of the exploits of popish saints, male and female, whom this writer shows to have been, generally speaking, selected from amongst the basest and most wicked of mankind. It also notices the conduct and views of the principal parliamentary supporters of the Catholic Claims, asserting, "in the most unequivocal terms, that Mr. Grattan, ("the ablest advocate of the Irish papists") is as far as the writer himself "from wishing papists ever to be legislators or commanders over protestants," and that "he would not now have urged their demands, had he not been convinced that they could not be acceded to." On the justice of this imputation (which amounts to a charge of insincerity and the most factious motives of conduct) it is not for us to pronounce; but most sincerely do we believe that the most zealous advocates for what is so improperly termed "Catholic Emancipation," would, were they in power, find it impossible to effect, without the utmost hazard, what they now so strenuously recommend.

The Letters of Abraham in answer to his supposed Brother Peter are only two. They are written with considerable spirit and some humour, chiefly in ridicule of the latter for adopting every wild assertion hazarded, and every absurd notion imbibed, respecting the numbers, disposition, and influence of the Irish papists, and the pretended wrongs of which they complain. The writer also reprehends the coarse and illiberal language of Peter, and his low sarcasms on some of the ablest and best men in the kingdom, for presuming to differ from him on this and other important questions. We were pleased with the blunt but forcible manner in which one of the most respectable and independent members of the House of Commons (Mr. Hawkins Browne) is defended against an attack made upon his conduct in Parliament, in objecting to Mr. Whitbread's Plan for educating the Children of the Poor.

This Author's opinion of the probable effect of bringing a number of catholics into Parliament (namely, that they would readily join every political faction that would forward their views, and would throw their weight into the scale of ministers or opposition, as each might promote the aggrandizement of their

* See Brit. Crit. Vol. xxx. p. 321.

religion) coincides with the ſentiments which we have always entertained on this ſubject. We have no doubt that a catholic party would be formed in the boſom of the legiſlature, which, though not amounting to a majority, would yet materially influence its deliberations, and have conſiderable weight on queſtions affecting not only the civil but the eccleſiaſtical policy of the kingdom.

ART. 28. *The Defence of the Convention concluded in Portugal, on the 30th of Auguſt, 1808, between the Commander in Chief of the Britiſh Troops, and the Commander in Chief of the French Troops in that Country. By Edward Jones, Eſq. The ſecond Edition.* 8vo. 84 pp. 2s. 6d. J. J. Stockdale, 1808.

Though we have uniformly been of opinion, that the general diſcontent occaſioned by the Convention of Cintra was carried too far, we by no means think that ſuch diſcontent was groundleſs. Even admitting the expediency of permitting the French army to depart without being conſidered as priſoners, we think the agreement to tranſport them to a part of France ſo nearly adjoining to Spain, highly injudicious; not to mention the retention of artillery, baggage, and property of every kind; under which denomination a great part of their plunder might be, and no doubt was, conveyed away. Several other articles might be juſtly objected to, notwithſtanding what is alledged by this writer. His arguments are, however, on ſome points juſt, and ſeem the reſult of good ſenſe and candour. We would not wiſh, at this period, to diminiſh their effect.

MEDICINE.

ART. 29. *A Practical Materia Medica, in which the various Articles are fully deſcribed, and divided into Claſſes and Orders according to their Effects. Their Virtues, Doſes, and the Diſeaſes in which they are proper to be exhibited are fully pointed out. Interſperſed with ſome practical Remarks, and ſome ſelect Formulæ. To which is added, a general Poſological Table. Intended principally for the Uſe of Students, and junior Practitioners.* 12mo. 301 pp. Highley. 1809.

We had lately an excellent work from Dr. Richard Pearſon, entitled a Practical Synopſis of the Materia Medica, and Materia Alimentaria*. The preſent anonymous book is confined almoſt entirely to the Materia Medica, and treats it in a different method. It claſſes the ſubſtances from their prevalent effects, as

* See Vol. XXI. p. 269.

ſtimulants,

ſtimulants, atonics, vermifuges, antacids, to which are ſubjoined topical remedies; with only a few pages upon aliments. But the effect of this arrangement is, that the 14 orders of ſtimulants occupy more than five-ſixths of the book, while the remaining claſſes are all contained in leſs than fifty pages. The author ſhows an extenſive knowledge of the ſubject, which, if it be the reſult of experience as well as ſtudy, muſt be very valuable. His Poſological Table is uſeful in its plan: but it would have been better had the name of ſome experienced phyſician appeared as a voucher for its correctneſs. We are not fond of anonymous works in medicine. Some perſon ſhould be reſponſible for their accuracy.

DIVINITY.

ART. 30. *A Sermon preached before the Houſe of Lords, in the Abbey Church of St. Peter, Weſtminſter, on Monday, Jan.* 30. 1809. *Being the Day appointed to be obſerved as the Day of the Martyrdom of King Charles I. By the Right Reverend Father in God, Charles, Lord Biſhop of Oxford.* 4to. 15 pp. 1s. 6d. Rivingtons. 1809.

In this very ſound and excellent diſcourſe, the beſt part, among many that are good, is the application of the principle of Chriſtian duty to the ſituation and office of a ſtateſman. The hiſtorical and political reflections, appropriate to the ſubject, which precede and introduce this part, are remarkable for correctneſs and temperate judgement; but of the concluſion, drawn from theſe conſiderations, we will inſert as much as our ſpace will allow; that our readers may judge for themſelves, whether we ſpeak on this occaſion with partial or with deliberate deciſion.

"It is in this, I believe, its juſt view, that we exhort our fellow-ſubjects to take counſel of Chriſtianity, as well in their political as in their private conduct; from the beginning to the end of their career, they will feel and acknowledge its beneficial influence. At the beginning, when the firſt impulſe is given to ambition, this will guard againſt exceſs; it will check the confidence of youth; it will indeed watch over them in every ſtage of their difficult and dangerous employ. I do not ſpeak of that enthuſiaſtic ſpirit, which reſembles the fanaticiſm of puritanic times. I do not mean that they are to begin and end nothing without external indications of devotion, but I mean that they ſhould take from the Scripture that habit of thinking, that habit of conſtant reference to God, and to his approbation in all their actions, which the Scripture uniformly inculcates. That which is called wiſdom, and eloquence, and ability, will loſe nothing of its eſſential quality by this aſſociation. Far otherwiſe: Nor need it be more auſtere in its external character. There will be no ne-

ceſſity for ſaying, that the action is finally produced, the party taken, the animoſity healed, the meaſure relinquiſhed, the private intereſt abandoned, the public welfare alone conſidered, upon the religious motive. Religion has its rites and offices, ſuch as become its ſacred origin, but in the ordinary tranſactions of life, whether public or private, its operation upon the heart and mind is to be known by action, and not by words. Once more, if the reſtraints which Chriſtianity impoſes are in any example neceſſary, they muſt be to him who is intruſted with a ſhare in thoſe public meaſures upon which the well-being of ſo many muſt depend, or who aſpires to that truſt. The whole of his path is full of temptation and of danger. It is the natural and prolific ſoil of ſelfiſhneſs, envy, jealouſy, and rancour. His duties are great, his deviations may be fatal. Granting the neceſſary qualifications for taking a part in the national conteſts, he muſt be the beſt ſtateſman whoſe heart and underſtanding are under the controul of Chriſtianity. He will pauſe when it is right to pauſe, and advance when it is right to advance. He will ſhrink from every thing, which promiſing certain advantage only to himſelf, holds out but an ambiguous benefit or doubtful iſſue to his country. He will eſpecially, unſeen and unknown of any, examine his own heart, and ſee whether his ſenſe of duty to man be founded, as it ought to be, in a full ſenſe of his reſponſibility to God.

"Our hiſtory would not have been ſtained with this day's crime, nor with any of the violences which went before or followed it, if the political leaders of thoſe unhappy times had placed this controul upon their paſſions." P. 13.

is very true, as the Biſhop obſerves in an early paſſage, that the principal actors in theſe ſcenes ſought at firſt "legitimate objects, by legitimate means: yet the conteſt terminated in violence, oppreſſion, and regicide." Hence is deduced this moſt important warning for all political agitators, that even "good men may be hurried into the moſt criminal exceſſes by political temptation and ſeduction."

ART. 31. *A Sermon preached to the Holland and Boſton Regiment of Local Militia, by the Rev. S. Partridge.* 8vo. 3d. Hellaby. 1809.

We have had frequent occaſion to commend the patriotic zeal of this benevolent Author, many of whoſe labours are to be found in our volumes from their firſt commencement to the preſent period. This is equally entitled to our eſteem and praiſe, and we ſubjoin the following emphatic extract:—

"Many of you who hear me, during ſeveral years have given an unqueſtionable proof of patriotiſm, of a ſincere and ardent wiſh for your country's welfare; by *voluntarily aſſociating, and arming yourſelves*, for its defence, in the time of the greateſt danger at home as well as abroad. Moſt excellent effects have

(under

(under the divine favour) been produced by this patriotic ſpirit; which, happily, was general throughout the kingdom. Foreign invaſion, and domeſtic tumult, were doubtleſs (in a great meaſure) prevented by theſe very ſeaſonable and laudable exertions. And therefore, you are well entitled to the thanks and honour of your neighbours, and of all your fellow-ſubjects; for the ſhare which you have had, as inſtruments in the hands of Providence, in averting the horrors of war from our borders.

"The example, thus given, may be well recommended to *another deſcription* of military perſons, now aſſembled by law, for the ſame indiſpenſably neceſſary purpoſe. Do you, my brethren, *whom I addreſs for the firſt time*, and hope to addreſs frequently, conſider what your neighbours have already done; and ſtrive to "do likewiſe." Imitate them in true patriotiſm; in attachment to your ſovereign, and to the laws under which you live. Be ſober, orderly, attentive to the learning and executing of your military duties. Love that country, in which we all enjoy ſo many bleſſings; and prove your attachment, by a faithful and brave defence of it. Then, by what *name* you are diſtinguiſhed; —whether of an *Independent Armed Aſſociation*, or *Loyal Volunteers*, or *Local Militia*;—will be of no moment. You will be truly honourable men: and, under God's bleſſing, (without which we can do nothing) you, together with our countrymen in arms by ſea and land, will be the preſervers of your happy and grateful country."

ART. 32. *Of an Oath, its Nature, and Obligation, and of the dreadful Conſequences of Perjury in this World and that which is to come. By the Rev. D. G. A new Edition, by the Rev. W. A. A. In a Letter to the lower Orders.* 12mo. 6d. Hatchard. 1809.

This is a republication of an intereſting little tract, which the editor, from the moſt amiable and praiſe-worthy motives, has been induced again to put in circulation. Nothing can be more certain than that many among the lower orders, and their children in particular, are either ignorant or careleſs with reſpect to the nature of an oath, and the lamentable conſequences of perjury. It is here explained properly and familiarly, and put into the form of a Catechiſm, very ſuitable for pariſh and Sunday ſchools.

ART. 33. *The Credibility of the Scripture Miracles vindicated, in Anſwer to Mr. Hume, in two Diſcourſes preached before the Univerſity of Cambridge. Second Edition, corrected; to which are added, Notes and Remarks upon Mr. Hume's Principles and Reaſoning. By the Rev. S. Vince, A. M. F. R. S. Archdeacon*

of Bedford, and Plumian Profeſſor of Aſtronomy and Experimental Philoſophy. 8vo. 3s. 6d. Lunn. 1809.

It is highly ſatisfactory to us, and gives a very favourable impreſſion of the ſpirit of the times in which we live, to find a ſecond edition of theſe maſterly Diſcourſes ſo ſoon wanted. We truſt that their circulation will ſtill further increaſe, for no ingenuous mind can, in our opinion, peruſe this publication, with the attention which it merits, without being enabled to comprehend and to refute the ſubtleties and ſophiſtries of Hume. We ſhall be glad to ſee, and venture to recommend it to the conſideration of the learned Profeſſor, theſe Two Sermons reprinted with the four other moſt able Sermons on the Confutation of Atheiſm from the Laws and Conſtitution of the heavenly Bodies. The whole will form a volume of the moſt ſerious value and importance, which we ſhould earneſtly recommend to the careful peruſal of every theological ſtudent.

ART. 34. *Sermons by Pendlebury Houghton, the Second Edition, reviſed, to which are added a Sermon for the Benefit of the Norfolk and Norwich Hoſpital, and Eſſays on the future Exiſtence of Man.* 8vo. Johnſon. Price 6s. 1809.

Theſe Sermons were publiſhed in 1790, and as they have been long out of print, it may fairly be preſumed that they are poſſeſſed of conſiderable merit. The Sermon preached for the benefit of the Norfolk and Norwich Hoſpital gave us very great ſatisfaction in the peruſal; nothing could poſſibly be better adapted to its object, and the anecdote of the Sailor, unaffectedly introduced, is honourable to all concerned. The Eſſays ſubjoined are five in number, and exhibit a view of ſome of the leading arguments for a future ſtate, deduced from the intellectual and moral capacities of man, conjoined with the goodneſs of his Creator. Eſſay I. is on the Degree of Evidence which may be reaſonably expected. II. On the preſumptive Evidence ariſing from the belief of all Nations. III. On the progreſſive Tendency of Man's intellectual and moral Nature. IV. On the Marks of Incompletion conſpicuous in the preſent State. V. Anſwer to Objections, with a general Concluſion.

The Eſſays are ſhort, but are characterized by ſtrong ſenſe and ſound argument. Nothing remarkably new perhaps occurs, which indeed could hardly be expected, neither are they marked by any particularly profound obſervations, but they are plain, impreſſive, and ſatisfactory.

ART. 35. *A Familiar Expoſition of that Part of the Liturgy of the Church of England, called the Litany. By the Rev. Richard Taprell.*

Taprell. Cr. 8vo. 76 pp. 2s. Barnſtaple, printed; Mathews, &c. London. 1808.

This Author expreſſes his ſurpriſe that ſo material a part of our Liturgy as the Litany has been ſo much overlooked by expoſitors. We abound, he ſays, "with Expoſitions on the Apoſtle's Creed, the Lord's Prayer, and the ten Commandments. But Expoſitions on the Liturgy as a whole, or on the Litany as a part, are rarely to be met with." Here he is in ſome degree miſtaken. Expoſitors of the Liturgy are numerous. He has mentioned two, Edwards and Comber. To theſe may be added Nichols, the moſt copious, Wheatley, the moſt known, and perhaps moſt uſeful; with others of days paſt; Shepherd and Reeves of the preſent day; with Biddulph and others lately noticed, or remaining to be noticed by us. The Litany indeed has not often been made the ſubject of a ſeparate comment, nor, though the preſent Tract is pious and edifying, are we yet entirely convinced that it requires ſuch illuſtration. Nothing can be more plain and clear than the ſupplications of the Litany; nor, though this Author has expatiated well upon ſome of the topics, does it appear that he has thrown much light upon it. He thinks, however, that to untutored minds it does require explaining, and if ſo, his labour will not be vain.

The following apoſtrophe, in a note, under the head of "Envy, hatred, and malice," ſeems to have a reference to ſome individual, and is well calculated to make impreſſion. "How dreadful," ſays the Author, "muſt be the following expoſtulation to a perſon indulging a bad diſpoſition?"

"You have the malignant ſatisfaction to know, that you have found means to deprive me of the friendſhip and countenance of ſome worthy perſons; and, for a time at leaſt, to alienate the hearts of others, who were well diſpoſed towards me. And now, ſeriouſly, What are you the better for all your open and violent, all your ſecret, ſly and mean attempts, in your own perſon, and by your agents, to injure me? Is your food the ſweeter? Is your ſleep the ſounder? Are you ſubſtantially the happier? Is the gloomy midnight hour the more comfortable to you? Does the Monitor within whiſper peace, and give a cheerfulneſs to your ſpirits unknown before? Triumph in your ſucceſs, *if you can*; if conſcience will permit it. Do it quickly, for the time is ſhort; the end of all is at hand. Your malice will not ultimately prove injurious to me: But what will it do for you? What comfort do you expect it will yield you, in the thoughtful moments of life, and in the ſolemn hour of death, to reflect that the kind of gratification which you have been ſeeking, is the gratification of devils, and that it is the only pleaſure of which thoſe evil ſpirits are capable! It is a brother's voice that admoniſhes you, to beg of God to change your heart now, *while it is called to-day!*" P. 31.

ART. 36. *The New Whole Duty of Prayer: containing fifty-ſix Family Prayers, ſuitable for Morning and Evening, for every Day in the Week; and a Variety of other Devotions and Thankſgivings for particular Perſons, Circumſtances, and Occaſions.* 12mo. 397 pp. 4s. 6d. Scatcherd and Co. 1809.

The plan of this Manual is, to give a Morning and an Evening Prayer for every day, for four weeks. Thus ſupplying the daily devotion for that period, which then, we may ſuppoſe, is to recommence. The ſecond part conſiſts of Prayers for New Year's Day, for the chief Chriſtian celebrities, and for a number of private occaſions. The third part ſupplies Prayers for particular conditions in life; and the fourth, a few Thankſgivings.

The objection to the firſt part of this plan is, that there is nothing which marks four weeks as a particularly uſeful cycle of devotion; they do not even complete a calendar month; and in the prayers, even for a week, there can be nothing peculiarly appropriate, except in thoſe for Sunday. The prayers from *Tueſday* to *Friday* might be mutually interchanged without the leaſt inconvenience, and even Monday and Saturday can have nothing of their own, except reference to the ſabbath paſt or that approaching, or to the beginning or end of weekly buſineſs. There is therefore an appropriation made, without a real reaſon for it. The Prayers themſelves are devout, and ſeem in general unexceptionable; but they have not the ſtyle and energy of our liturgical prayers, which indeed are inimitable, and theſe therefore are in general bad ſubſtitutes for them. They have a languid length, which ſometimes fatigues more than it enlightens. What we moſt approve are the prayers for particular ſituations and conditions of life.

ART. 37. *A Sermon preached at Lambeth Chapel, at the Conſecration of the Right Reverend Father in God, William Lort Manſel, D. D. Lord Biſhop of Briſtol, on Sunday, October 30, 1808. By John Barlow Seale, D. D. F. R. S. Publiſhed by Command of his Grace the Archbiſhop of Canterbury.* 4to. 24 pp. 1s. 6d. Rivingtons, &c. 1808.

This is a calm and argumentative Diſcourſe on the moderation (τὸ ἐπιεικὲς) recommended by St. Paul, in Philipp. iv. 5. In the firſt part the author expatiates on the moderation actually diſplayed by the Church and Government of England, of late years, with reſpect to other religious ſects. In the ſecond he argues, that the ſpirit of moderation ought not to be carried ſo far as to occaſion a repeal of the Corporation and Teſt Acts. We ſee, however, with ſurpriſe, that the learned author conſiders the denial of the royal ſupremacy in eccleſiaſtical appointments as the *only* inſuperable bar to the conceſſions deſired by the Roman Catholics. Seeing as we have ſeen, in ſome of their late controverſial

verſial publications, their unchanged ſpirit of contemptuous averſion to our church and principles *, we cannot, with this preacher, give them credit when "they diſclaim every hoſtile ſentiment and deſign towards the proteſtant eſtabliſhment;" and are far from thinking that political power could be more ſafely entruſted to them than to the other ſects, which he regards as ſo much more formidable. Who can be ſo hoſtile to us as thoſe who declare that they eſteem our doctrine hereſy, our church no church, our biſhops, prieſts, and deacons mere laymen, and our whole eſtabliſhment founded merely on a diſhoneſt and impious reſiſtance to the only legitimate authority?

ART. 38. *The Duty of keeping the Sabbath Day holy. A Sermon delivered in the Pariſh Church of Whaplode, Lincolnſhire, by the Rev. S. Olivier, Curate of the ſaid Pariſh. With an Appendix, containing the legal Penalties for Profanation of the Sabbath.* 12mo. 16 pp. Spalding, Albin; London, Croſbie and Wilkie. 1805.

A plain and earneſt admonition to a rural congregation, by whom it appears to have been heard with much attention, and we hope with as much good effect. Great, and continually increaſing (we fear) is the neceſſity for pariſh miniſters (in town and country) to inculcate upon their hearers the duty of keeping holy the ſabbath day.

MISCELLANIES.

ART. 39. *The Engliſh Botaniſt's Companion, containing the eſſential and generic Characters of every Britiſh Plant, arranged agreeably to the Linnæan Syſtem; together with a ſhort and eaſy Introduction to the Study of Botany, and an Explanation of the Principles upon which the Claſſification of the Sexual Syſtem is founded. By James Dede.* 12mo. Hatchard. 4s. 1809.

As a plain, convenient, and uſeful introduction to the ſtudy of botany this appears to us to be an unexceptionable manual. The author modeſtly informs us, that he has taken Withering for his guide, and that this is firſt attempt. He would have given the ſpecific characters alſo, but this would have extended the volume beyond his object. It really appears to us a very deſirable companion to young botaniſts in their rural walks, and it is accompanied by two plates which explain the elementary principles of the ſcience.

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* See particularly the Remarks upon the Biſhop of Durham's Charge, and other Tracts of the ſame Writer, noticed Brit. Crit. Vol. xxxii. p. 422.

ART. 40. *Mentorian Lectures, on ſacred and moral Subjects, adapted to the Comprehenſion of juvenile Readers. To which are added, ſome original miſcellaneous Poems. By Ann Murry, Author of Mentoria,* 12mo. 254 pp. Longman, &c. 1808.

The reputation which this lady has long enjoyed, as an inſtructreſs of youth, from her publication of Mentoria, has led her to chooſe the title of Mentorian Lectures. The ſubjects of the Lectures are, Mental Cultivation, Moral Excellence, Taſte, Sublimity, the Sublimity and Beauty of the Scriptures, the Sublimity of the Prophecies of Iſaiah, Jeremiah, Ezekiel, and Daniel, the Minor Prophets, and the Holy Land, the New Teſtament, with particular Obſervations of the Goſpels. That Mrs. M. is a ſafe guide to her young pupils may be concluded from the following directions for Sunday reading.

"As I have zealouſly endeavoured to direct your courſe of reading in the general purſuit of knowledge, the performance of my duty would be incomplete if I did not form ſome arrangement particularly ſuited for your Sunday peruſals. This day may be conſidered by many votaries of faſhion as exempt from the purſuit of improvement; yet as we cannot be unemployed, we ſhould be zealous to direct our *avocations* to proper objects. The attendance on divine worſhip affords an opportunity of gaining knowledge, if we attend to the ſermons we hear, and join and enter into the divine ſervice with becoming zeal and devotion. The Liturgy of the Church of England is one of the fineſt compoſitions that is extant; the Litany is a moſt beautiful, ſublime form of ſupplication; the Communion Service is very grand, and the various prayers interſperſed in the offices of the ſervice, and paſſages ſelected from ſcripture, are admirably adapted to inſpire devotion, and inform the underſtanding; the Collects, in particular, are the beſt manual of genuine piety ever compoſed; as, like the Pſalms, they are ſuited to every ſtate and condition in life. Let theſe conſiderations induce you to regard your Prayer-book as an invaluable treaſure, and next in degree, as to importance, to the Bible itſelf, from which much of its excellence is derived. From theſe ſacred books you will extract the moſt valuable kinds of knowledge, which will direct you in youth, and prove your ſupport and comfort in old age. Let me earneſtly entreat you to confine your reading, on Sundays, to ſacred ſubjects; and when you have peruſed portions of the Scriptures and Liturgy, and have leiſure time, employ it in reading Blair's Sermons, or ſome other moral diſcourſes ſuited to the ſanctity of the day. It is always dangerous to relax in matters of duty; when you once begin to go beyond the preſcribed line, there is no ſaying at what point you will ſtop, ſo rapid and progreſſive are the deviations from rectitude!" P. 17.

Mrs. Murry's Poems, ſubjoined to the Lectures, are more remarkable for moral and religious ſentiment than for the ardent glow

glow of poetry; but they are ſuch as ſhe cannot ever be aſhamed to own.

ART. 41. *The Travels of Humanius in Search of the Temple of Happineſs, an Allegory. To which is ſubjoined, the Manuſcript, an Interlude, dedicated to the Readers of the above, by William Lucas.* 12mo. 3s. Ridgway. 1809.

A modeſt and ſenſible preface explains the occaſion of this production. It is a very moral allegorical tale, and may ſafely be recommended to young perſons. There is alſo conſiderable ſtrength of imagination diſplayed. The Manuſcript at the end is an attempt, ſomewhat feeble, at humour, and might as well have been omitted.

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We are obliged to *Veritas* for his approbation, and further remarks on *Clarkſon's Quakeriſm*, but are not inclined to purſue the ſubject to a greater extent.

LITERARY

LITERARY INTELLIGENCE.

We are happy to announce that the Greek inſcription to JUPITER URIUS, concerning which we enquired at the end of our Review for January laſt, page 96, is now ſafely lodged in that noble repoſitory the BRITISH MUSEUM. It had been preſerved in the family of Dr. Mead, by his own particular deſire, and has now been preſented to the public by Miſs Mead, his Grand-daughter, and only ſurviving deſcendant. It is the great triumph of conjectural criticiſm. *Spon* and *Wheler* tranſcribed it from the ſtone at *Chalcedon*, but both incorrectly; *Chiſhul* alſo publiſhed it with ſome faults. *Bentley* corrected it by conjecture; and when the ſtone came over to England, Bentley was right, and all the reſt wrong.

The Rev. *Joſeph Wilſon*, of Cheam School, is preparing for the preſs an *Introduction to Butler's Analogy*, in a ſeries of Letters to a Student at the Univerſity.

The ſecond edition of a *Treatiſe on Malting*, by Mr. *Reynoldſon*, late of Newark, now of Bromley, Middleſex, will appear in a few days.

A *Narrative of the Campaign of the Britiſh Army in Spain*, under the command of *General Moore*, by his brother, Mr. *James Moore*, is expected to appear ſhortly.

Sir Jonah Barrington, the Admiralty Judge in Ireland, has in the preſs, *Hiſtoric Anecdotes and Secret Memoirs of the Legiſlative Union between Great Britain and Ireland*, compriſing a view of Iriſh affairs from the year 1780.

M. de Gardanne's Travels in Turkey and Perſia, tranſlated, will ſpeedily appear.

A Tranſlation of the *Voyage of Diſcovery to the South Seas*, performed by order of Bonaparte, is in the preſs.

The Voyage to Pekin of M. de Guegnes, French Reſident in China, is nearly ready for publication, in an Engliſh dreſs.

Mr. *Ormſby*, Chaplain on the Staff of the Army, will ſhortly publiſh, in two octavo volumes, *An Account of the Operations of the Britiſh Army in Spain and Portugal*, in 1808 and 1809.

The Rev. *E. Nares*, of Biddenden, is preparing ſome *Remarks* on the *Unitarian Verſion* of the *New Teſtament*.

ERRATUM.

In our laſt, page 525, l. 1. for Miſs *Owen* r. Miſs *Owenſon*.